



# The Historiographer

*of the Episcopal Diocese of Connecticut*

## #122

December  
1982

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*Agreeable* to Summonses. Sent out by Order of R<sup>t</sup> Worshipful High Priest, this Grand Royal Arch Chapter was Opened in due form with Prayer at the House of W<sup>th</sup> Nathaniel Gibbs Ingrahams in Middletown on the First Friday of July being the 3<sup>d</sup> day of 89 at 2 O'clock P.M.

*Present.*

R<sup>t</sup> Worshipful

Comfort Sage	_____	H. P.	_____
Samuel Burr	_____	C. G.	_____
Stephen Clay	_____	Trust	_____
John Cotton	_____	Pro. Ten Second	Grand & Masters
William Douglass	_____	Pro. Ten Third	_____
Stephen Ramsey	_____	Treasurer	_____
William Joyce	_____	Secretary & Scribe	_____
William Redfield	_____	Sen. Deacon	_____
William Cutler & Moore	_____	Pro. Ten Sen. Deacon	_____
Thomas Leverett	_____	Pro. Ten Third Deacon	_____
Calvin Alcott	_____		_____
David Starr	_____	Inside	_____
Ebenezer Griffin	_____	Outside	Centinals

When the Rev<sup>d</sup> W<sup>th</sup> Abraham Jarvis was Proposed for Admission into this Grand Royal Arch Chapter, and accordingly by Order of R<sup>t</sup> Worshipful High Priest we Proceeded to Balote and was Accepted and Admitted into a Member of the Same.

Also Voted by this Grand Chapter, That the Fees for Admission into the same, shall not be Exacted from our Rev<sup>d</sup> Brother W<sup>th</sup> Abraham Jarvis.

Voted also. That our R<sup>t</sup> Worshipful Brother Stephen



Ranney, be in Addition with our former Delegates chosen to Represent this Grand Chapter, to join the Grand Convention at New Haven to be holden there the 8. Inst. by their Adjournment

Whereas the Business of the day being Ended Orders were received from R<sup>t</sup>. Worshipful High Priest to Close this Grand Chapter, and accordingly the Same was Closed with Prayer at 6 O'Clock P.M.

For William Joyce Scribe

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Agreeable to Summonses Sent out by Order of R<sup>t</sup>. Worshipful High Priest this Grand Royal Arch Chapter was Opened in due Form with Prayer, at the House of Mr. Thaddeus Nicholas in Middletown on the First Friday of July. being the 2. day 1790. at 4 O'Clock P. M.

### Present

R<sup>t</sup>. Worshipful

Comfort Sage	H. P.
Samuel Burr	C. Q.
William Douglass	First
Noah Coleman	Second
Aja Worthington	Third
William Joyce	Scribe
Stephen Ranney	Treasurer
Rev. & Abraham Jarvis	S. D. Pro. Tem
David Starr	Inside
Ebenezer Griffin	Outside
Continuals.	

Business being Ended, Orders were Received from R<sup>t</sup>. Worshipful H. P. to Close this Grand Chapter: Accordingly the Same was Closed at 5 O'Clock P. M.

For William Joyce Scribe



Agreeable to Summonses Sent out by Order of R<sup>t</sup> Worshipful High Priest this Grand Royal Arch Chapter was not yet Open'd for the Want of a Sufficient Number being the 1<sup>st</sup> day of October 1790. Test William Joyce Scribe.

Not a Sufficient Number Attended to Open

Agreeable to Orders, Summonses were Sent out bearing Date <sup>109</sup> January 20<sup>th</sup> 1795. to meet at the house of W<sup>th</sup> Thaddus Nichols on the first Wednesday being the 4<sup>th</sup> day of February 1795. Accordingly the Brothers of this Most Excellent Royal Arch Chapter did meet & the Lodge was duly Opened at 11 O Clock A.M. with Prayer. Test William Joyce Scribe.

### Present

R<sup>t</sup> Worshipful

Robert Warner	W. D. P. Ten
William Redfield	C. G. P. Ten
Joseph Webb	First
Daniel Cotton	Second G. M.
Thomas Sawett	Third
William Joyce	Scribe
Stephen Ramsey	Treas <sup>r</sup>
John Cotton	
Lewis Boree	
Graham Jarvis	
Edward Miller	
William Sudd	V. B.
Stephen Clay	
Obenexer Griffin	Outside Sentinel

When R<sup>t</sup> Worshipful Brothers William Sudd & Lewis Boree, in Application, were Admitted Members of this Most Excellent Royal Arch Chapter.

When it Pleas'd our R<sup>t</sup> Worshipful High Priest Brother to lead this Chapter to a Choice of all Officers for the Year Ensuing, on which a Conversation arose, relative to the Propriety of an High Priest, which Conversation became a very serious matter, upon which it Unanimously Voted, and Agreed on, that, that of an High Priest should be postponed in Election until a future day. Accordingly Proceeded to the Choice of all other Officers by Balot.

William Sudd	1	C. G.
Ralph Pomroy		First
Robert Warner		Second G. M.
Thomas Sawett		Third
William Joyce		Scribe

See the Contin page 108. at the Bottom for the Record of past the Proceedings of this days Opening

R<sup>t</sup> Worshipful Brothers. William Joyce



Stephen Clay

Ebenezer Griffin

Robert Mathew

Treas.

Outside Centinel -

Voted — { Thomas Sewell } be a Committee to settle with the former Treasurer  
 Voted — That William Joyce be paid by the Treasurer the Sum of 12/ his due  
 paid Printed Summonses some time back.

When Voted & Unanimously Agreed, That this R<sup>d</sup> Worshipful & Most Excellent  
 Royal Arch Chapter shall be Opened on Wednesday the 25<sup>th</sup> Instant to determine  
 the Matter Regarding an High Priest, & That R<sup>d</sup> Worshipful Brother William Douglass  
 be directed to write to and demand our R<sup>d</sup> Worshipful Brother James Hewitt of Wingham  
 to be here on that day for Consultation in the Lodge & be paid all Expenses & Time from the  
 Funds —

W<sup>m</sup>. Brothers Joseph Webb — First John Chosen Deacons for the Year Ensuing —  
 William Douglass Second  
 Business being Ended this Most Excellent Royal Arch Chapter was duly Closed  
 with Prayer at 6 O Clock P. M. — W<sup>m</sup>. William Joyce Scribe

Agreeable to Orders, Summonses, where Spred out. <sup>113</sup>  
 Regular Quarterly Meeting) bearing date October 5. 1795. Notifying the Brethren  
 of this & Most Super Excellent Royal & Arch Chapter to meet at the  
 House of Brother Thaddeus Nicholl on the First Wednesday being the 6<sup>th</sup> day  
 of November 1795. and Accordingly the Brethren did meet, and this & Most  
 Super Excellent Royal & Arch Chapter was duly Opened with  
 Prayer at 5 O Clock P. M. — W<sup>m</sup>. William Joyce Scribe

Present		
Thomas Sewell	C. & P. M.	William Redfield S.D.
J. Titus Hosmer		Edward Miller
Daniel Cotton	G. M. P. M.	Pascall Charles Jos. D. Angell now Adm.
Samuel Clark		Bezabiel Lattimer now Admitted
William Joyce	Scribe	William Eaton now Admitted
Joseph Webb		Ebenezer Griffin O.T.

When Brother Pascall Charles Joseph D. Angell, of  
 Waddingham was Proposed by R<sup>d</sup> M. Stephen Titus Hosmer for Admission  
 into this Most Super Excellent Royal Arch Chapter. Accordingly  
 (being well Recommended) he was Balloted for, & legally Accepted  
 and Admitted a Brother and Member of the Same.

When Brother Bezabiel Lattimer of this City was Proposed  
 by R<sup>d</sup> M. Thomas Sewell for Admission into this Most Excellent



Royal Arch Chapter, — Accordingly (being well Recommended)  
 he was Balloted for, & legally Accepted, — and Admitted a Brother &  
 Member of the Same.

When Brother William Eaton of Barnfield in the State  
 of Massachusetts, was Proposed by B<sup>th</sup>. Edward Miller, for Admission  
 into this Most Super Excellent Royal Arch Chapter: —  
 Accordingly (being well Recommended) he was Balloted for, and legally  
 Accepted — and Admitted a Brother & Member of the Same.

When Business being Ended Orders were Issued from our Captain  
 General to Close this Most Super Excellent Royal Arch  
 Chapter: — Accordingly the Same after Prayer was duly  
 Closed at 8 O Clock P.M. For William Joyce Scribe



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At a Royal Arch Chapter Holdem at  
 the House of Brother Marcus Nichols  
 on the first Wednesday of Feby 1796 —

Present —

Joseph Tomeray H.P. Pres	Wm. Brooks Dean
Joseph Webb King P.D	Edward Milsard
William Joyce Scribe	Stephen T. Hosmer
Robert Warner 1 <sup>st</sup> Sec	Saml Canfield
Thomas Leavitt 2 <sup>d</sup> Sec	John Eaton
Dane Cotton 3 <sup>d</sup> Sec	William Douglas
Stephen Cray Treas <sup>r</sup>	

Exoner<sup>r</sup> — Juffen. O. Gray

When the most Worshipful High Priest was  
 Ready to Lead this Royal Arch Chapter to  
 a Course of officers for the year ensuing.



Accordingly the Following Brethren were duly  
Elected —

Stephen T. Hooper H.P.  
Abraham Jarvis King  
Bezaleel Lathrop Secy  
Joseph Webb 1<sup>st</sup> J. M.  
Dane Cotton 2<sup>d</sup> J. M.  
John Hart 3<sup>d</sup> J. M.  
Stephen Clay Treas.  
William Redfield S. Deacons  
William Lever S. Deacons

Chas. Griffin D. Tyler

# AT A WASHINGTON CHAPTER of Royal Arch Masons

Held in the City of New York North America on  
on Tuesday the Fiftieth day of March, A.L. 3796.

Whereas, our Brother William Redfield in behalf of  
himself and Sunday other Brethren residing at Middletown in the State of Connecticut  
did on this day present a Memorial to this Chapter praying that they might be  
invested with sufficient power to form and hold a regular Chapter in Middle-  
town aforesaid. — And the prayer of the said Memorial having been granted.

Now be it known that by virtue of the power lawfully  
committed, we have in ample form constituted those our beloved Brethren into  
a regular Chapter by the Name and Title of Washington Chapter of  
Royal Arch Masons N. 3, held in the City of Middletown,  
Connecticut and installed the several Officers into their respective Stations  
in manner we have received it, to wit

The Most Worshipful Brother William Redfield H.P., The  
Right Worshipful Brother Stephen T. Hooper K.G. and The Right  
Worshipful The Rev. Abraham Jarvis S., e., The Worshipful  
Brother Robert Warner R.A.C. and The Worshipful Brother  
Thomas Leverett Z., the last four Severally by Proxy.



And our said beloved Brethren and their Successors in Office, are hereby authorized and directed by and with the assistance and concurrence of the Majority of the Members of the said Washington Chapter to be summoned and present upon such occasions, to elect and install the Officers of the said Chapter as often as vacancies happen in manner and form as is or may be prescribed and directed by the Constitution and General Laws of this the Mother Chapter. But in no wise to have power to grant any dispensation to hold any Chapter under them, or to install any other than the Officers of the said Washington Chapter to be elected in manner and form aforesaid.

And further we do hereby enjoin upon the said Washington Chapter at least once in every Year, immediately or as soon after the election and installment of the several new Officers, to communicate to us the state and condition of the said Chapter, that we may know what Brethren have attained to this exalted degree, and who by their virtue and zeal for the prosperity and welfare of this Order, have been promoted to Office.

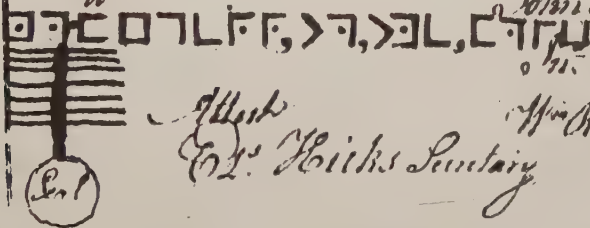
In Witness whereof we the presiding Officers of Washington Chapter aforesaid, haveunto set our hands, and caused the Seal of said Chapter to be affixed

John Abrams H.P. W.C.R.A.M.

Mr. C. Ludlow K.W.C.R.A.M.

Mr. Richardson S.W.C.R.A.M.

Attest  
E. L. Hicks Secretary



At a Washington Chapter of Royal Arch Masonry held in the City of Middletown at the House of Brother Thaddeus Nichols October 11. A.L. 3796.

Present.

Stephen T. Hosmer	H.P.	John Cotton
Rev. & Abraham Jarvis	K.	Ralph Poiry
Joseph Webb	Scribe	Walt. Goodrich
William Redfield	Zerubabel	Samuel C. S. D. Angelis
Thomas Lebrecht	R.A. Captain	Stephen Barney
R.W. Robert Warner		William Joyce
Samuel Canfield	G. Master	Elias Morgan
Edward Miller		Hoseaiah Horner
Bezahel Latimer	Secretary	
Stephen Clay	Treasurer	
Nathan Sage		
Law Butcher		
		Samuel Tullis
		In
		Out
		Continued



When R.W. Stephen T. Homer Proposed Brother H Ezekiah Homer for  
Admission to a Royal Arch & Mason

Voted that the Bye Law respecting Balloting be Dispensed with

When Brother H Ezekiah Homer was Balloted for and Accepted

When Brothers Elias & Morgan and H Ezekiah Homer were both  
Admitted to the Degree of Royal Arch & Masons into this R.M.  
Chapter

Voted that R.W. H. P. Stephen T. Homer, R.W. Thomas Leverett, and  
R.W. Samuel Canfield be and are Appointed a Committee to  
attend the Sitting of the Grand Lodge at New Haven

Business being Ended Orders were Received to Close this Chapter  
Accordingly the R.W. Royal Arch Chapter was Duly Closed at  
6 O'Clock P.M.

Attest— Bezaleel Latimer Secretary—

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At a Royal Arch Chapter holden  
Specially at the House of Dr Shadwell & Nichols  
Feb 25<sup>th</sup> 3796 Present

Stephen T. Homer	H. P.	John Paschal	De Angeles
Abraham Jarvis	Ring	William Douglas	
Bezaleel Latimer	Scribe	John Mix	
Thomas Leverett	1st	Coral Case	
Samuel Canfield	2nd	Eduard Miller	
Robert Warner	3rd		
John Cotton	Treas	Samuel J. J. J. J.	
William Phelps	Secy	Henry J. J. J.	
Nathan Sage			



When John Cook was Proposed by B. John Mix  
for admission into this Chapter —

When Joshua Stow was Proposed by B. Robt Warner  
for admission into this Chapter —

When the Bye Law for Ballotage was dispensed with

When John Cook & Joshua Stow were Balloted  
for & Accepted —

When this Chapter was Closed & a Paps Masters  
Lodge was opened —

When John Cook & Joshua Stow were admitted  
Paps Masters —

When the Paps Masters Lodge was Closed  
& a Royal and Chapter opened —

At a Mark Masters Lodge of Free &  
Accepted Masters held at the House of W. Ephraim  
Tennor in Middleton, February 2<sup>d</sup>. 1797. —

Present

Stephen T. Hosmer	M. M.	Stephen Ramsay Jun <sup>r</sup>
Samuel Canfield	P. M.	Hezekiah Tenibent
William Redfield	J. W.	Edward Miller
Bezaleel Satorner	Secy	William C. Hall
Robert Warner	Treas <sup>r</sup>	Nathaniel Doan <sup>r</sup>
Rev <sup>d</sup> Abraham Davis		Charles Lewis — now adm
L. Beauvey DeBulliere		
William Joyce		Samuel Tuells — in
William Starr		Eleazer Griffin out



When Our Worshipful M. M. Stephen T. Hosmer Proposed  
 Brother William Brinton Hall of this City for  
 Admission to the Degree of Mark Master

Voted That the Pretended Mark Master & Masters  
 Lodge at Warehous Point is Spurious, Irregular  
 & cannot confer the Mark Masters Degree

When Worshipful Brother Samuel Canfield Proposed  
 Brothers William C. Hall & Nathaniel Doane  
 to become Members of this Worshipful Mark  
 Masters Lodge

Voted That the Bye Laws Respecting Balloting  
 be dispensed with

When Our Worshipful M. M. Stephen T. Hosmer Proposed  
 Brother Lewis Beaurey D. Bille Reye of this City to become  
 a Member of this Worshipful Mark Masters Lodge

When Brothers Lewis Beaurey D. Bille Reye, William C. Hall  
 & Nathaniel Doane were all Balloted for and all  
 unanimously accepted Members of this Worshipful Mark  
 Masters Lodge.

When the Following Brethren were duly Chosen Officers  
 for the Year ensuing

Stephen T. Hosmer	Master
Samuel Canfield	J. Warden
William Starr	J. Warden
Edward Miller	Secretary
Robert Warner	Treasurer
Samuel Tuells	Inside Tilers
Ebenezer Griffin	Outside Tilers

When Worshipful Brother Pelt Overton Proposed Brother  
 Charles Lewis of Chatham for Admission to the Degree  
 of a Mark Master



Voted the Bye Law Respecting Balloting be Dispensed with  
When Brother Charles Lewis was Balloted for & Accepted  
for Admission

When Brother Charles Lewis was Admitted to the Degree of a  
Mark Master & Chosen for his Mark  
& paid the usual Price of  $13\frac{1}{2}$  in the same  
Business be Ended this Worshipful Mark & Masters Lodge was  
Adj. Close

At a Mark & Masters Lodge of Free-  
& Accepted Masons, held at the House of Mr. Ephraim  
Fennor in Middletown May 11<sup>th</sup> 1794.

Present

Stephen T. Homer	M. M.	Levi Butler	
Samuel Canfield	S. W.	James Ward	
William Starr	S. W.	Abijah Pettibone	
Bezaleel Latimer	Secy. P. T.	Isaac Parmelee	
Stephen Clay	Treas. P. T.	Hezekiah Goodrich	
Stephen Ranny		John Overton	
William Redfield		John M. Knight	
William Joyce		Joseph Utley	now Admitted
Thomas Everett		Joah A. Phelps	
Stephen Ranny Junr.		Sylvanus Humphreys	
Rev. & Abraham Jarvis			
Bezaleel Frisk		Samuel Fitch	In
Hezekiah Houlbert		Emery Griffin	Out

When Worshipful Brother Thomas Everett Proposed Brother  
John M. Knight of Hartford for Admission to the  
Degree of Mark Master

Voted that the Bye Law respecting Baloting be Dispenc<sup>d</sup>.  
When Brothers John M. Knight, William B. Hall &  
Sylvanus Humphreys, were all Balloted for & were  
all Accepted for Admission

When Brother John M. Knight, was Admitted to the  
Degree of Mark, Master Masons, and Chosen  
for his Mark  
of  $13\frac{1}{2}$  in the same  
& paid the usual price



When Brother Joseph Wiley was Admitted to the Degree of  
 Mark & Master Masons—and Chose for his Mark  
 and paid the Usual price of  $13\frac{1}{2}$  for the same—  
 When Brother Noah & Amos Phelps was Admitted to the  
 Degree of Mark & Master Masons, and Chose for his Mark  
 & paid the Usual price of  $13\frac{1}{2}$  for the same—  
 When Brother Sylvanus Humphreys was Admitted to the  
 Degree of Mark & Master Masons—and Chose for his Mark  
 & paid the Usual price of  $13\frac{1}{2}$  for the same—  
 Business being Ended this Worshipful Mark & Masters  
 Lodge was duly Closed—Attest Bezaleel Latimer Secy <sup>Genl</sup> P. Term

10 At a Mark Masters Lodge of Free & Accepted  
 Masons held at the House of W<sup>m</sup> Ephraim Fennos in  
 Middletown August 3<sup>d</sup> 1797.

## Present

William Redfield—	M. M. P. T.	Pachali C. I. D. Angelis—
John & Mia—	S. W. d.	Joshua Storv—
William Starr—	J. W.	Rev <sup>d</sup> Abraham Jarvis—
Edward Miller—	Secy <sup>ry</sup>	Comfort Page—
Joseph Webb—		Appleton Robbins— <sup>now admit</sup>
Bezaleel Fiske—		Samuel Snells— <sup>In</sup>
Ezekiah Hulbert—		Ebenezer Griffin— <sup>Out</sup>

When Brother Appleton Robbins was Balloted for and  
 Accepted for Admission—

When Brother Appleton Robbins was Admitted to  
 the Degree of a Mark & Master Mason & Chose  
 for his Mark  
 & paid the Usual price  
 of  $13\frac{1}{2}$  for the same—

Business being Ended this Worshipful Mark & Masters  
 Lodge was duly Closed—Attest Edward Miller Secy<sup>ry</sup> P. Term



At a Mark Masters Lodge of Free & Accepted<sup>31</sup>  
Masons held at the House of Mr. Ephraim Fennor in  
Middletown November 2<sup>d</sup> 1797.

## Present

Stephen T. Horner	Ball.	Stephen Ranney Jun <sup>r</sup> .
Jonathan O. Mosley	J. W. Secy	Napht Coleman
Joseph Webb	J. W. d <sup>r</sup>	William Starr
Isiah Crenton	Secy d <sup>r</sup>	Joseph Chapman
Stephen Clay	Treas <sup>r</sup>	Elihu Woolcott
Robert Warner		William Joyce
William Redfield		Charles Magill
Edward Miller		Noah Tallcott
Joshua Row		Samuel Tuell
Hezekiah Goodrich		Ebenezer Griffin

When Brothers Noah Tallcott & Charles Magill were  
both Proposed for Admission to the Degree of Mark Masters  
Voted That the By Law respecting Balloting be Dispensed with.

When Brothers Noah Tallcott and Charles Magill were  
both Balloted and both Accepted for Admission

When Brother Noah Tallcott was Admitted to the Degree  
of a Mark Master & Mason & Chose for his Mark  
& paid the usual price of 13<sup>1</sup>/<sub>2</sub> for the  
Same.

When Brother Charles Magill was Admitted to the Degree  
of a Mark Master & Mason & Chose for his Mark  
& paid the usual price of 13<sup>1</sup>/<sub>2</sub> for the Same

Voted That a Committee be appointed for the Purpose of Settling with the Treas<sup>r</sup>  
& to report such By Law as may be found Necessary & al<sup>l</sup> Modes for  
improving the Councils & that Brothers Stephen T. Horner, Jon<sup>s</sup> O. Mosley  
& Isiah Crenton be the Committee for that Purpose

Resolved being Concluded this M<sup>o</sup> Mark Masters Lodge was closed & adj<sup>d</sup> till Nov<sup>r</sup> 9<sup>th</sup> 1797

Members of the Mark Lodge made in  
Middletown in Connecticut

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Masons Names	Age when made	Rank & Position	The Lodge Rank & Position
- Nathan & Leger 31	3 June 1783	- Ashby	- Middlebury
- John Hall 32	26 Jan 1785	- Lion	- Hartford
- Samuel Briggs 33	26 Feb 1785	- Lamb	- Shaker Lodge, Barbados
- Tho' Linsell 34	23 Jan 89	- Band, Inter Eagle	
- Stephen Ramey Jr 31	10 85	- Letter G.G.	per extra adsignatio m. m.
- Eli Ball 34	27 Sept 2021	- Letter G.G.	
- Arch Coleman 37		- Lion	
- Ben Gray 38	16 Mar 89	- Bald Eagle	
- Wm Douglass 39		- Head & Hammer	
- Wm C. Moore 40	3 July 89	- Ship Carpenter	- New London
- Edwin Clott 41	3 July 89	- Done	
- Abraham Jarvis 42	23 July 89	- Pilgrimage	- Dead
- John Bowen 43	31 Mar 92	- Pine Tree	
- L. T. Hosmer 44	19 Feb 95	- Pine	- Per aspera ad astra
- Saml Confield 45	20 April 95	- Circle	- Eternity
- Saml Clark 46	20 April 95	- North Pole	- Commerce
- Capt Coleman 47	20 April 95	- Mercury	- Try
- Wm Sudd 48		- Two Hearts joined	
		- done descending with an olive branch in her mouth	3 one corn, one lie. one heart, one way.
- Abiel Baldwin 49	10 June 95	- Organ	- May it always sound forth the strains of friendship & love
- Bayleel Latimer 50	14 Jan 95	- Liberty	- Explanation - I remember a woman standing with a bunch of white in her hand & a cap above.
- Pascale Charles 51	4 Jan 95	- Victory	- The explanation, I will share the unpurged & turn the sword
- Joseph De Angeli 52		- Plough	- Husbandry
- William Eaton 53		- Eagle	
- Nathaniel Hubbard 54	24 Feb 96	- Be Wise	- your safety which was shown
- Stephen Ramey Jr 55			- Acced
- William Starr 56			



8  
3  
Subscribers James Co. Dec. & Continued —

Nathan Sagerly —

Sam Willis —

John Webb — Lion

Thomas Everett — Pin & Ink

Isaac Coleman — Lance

Ulen Gray — Bald Eagle

Wm Douglass — Head and Horned Bones

Mrs. C. Moore — Ship & Compass

Calvin Clark — Dove

Abraham Jarvis — Subject — (Deceased)

John Powell, Somerset, Massachusetts, State, June 1821

Peter Norman — Tripe.

Motto.

Middlebury

of Middlebury

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Samuel Clark — Motto: Per aspera ad Astra.

Samuel Clark — Motto: North Pole Motto Commerce

Asaph Coleman — Mercury. Motto: Try

William Ingham — Motto: Two Harts joined at one descending with a

Olive branch in her mouth — Motto: Quia Cor Quia Via Viget Headstone

Abel Baldwin — Motto: Always sound with the praise of Friendship & Love

Frederick — Motto: Liberty — Motto: A Woman in a Morning Robe

Frederick — Motto: Liberty — Motto: A Woman in a Morning Robe

Frederick — Motto: Liberty — Motto: A Woman in a Morning Robe

Frederick — Motto: Liberty — Motto: A Woman in a Morning Robe

Frederick — Motto: Liberty — Motto: A Woman in a Morning Robe



Royal & Arch-Hastington Chapter

Wm. P.P. K. and S.

of the Hastings Chapter of Royal & Arch-Hastington Chapter in the City of Hastings  
and State of Connecticut of No. 15 So Lady Dutton and Emily and William Dutton  
our friends and well-beloved Brother, (whose names we have recorded here before in the Chapter)  
have written & written out to us a Royal & Arch-Hastington Chapter in our and Chapter, to having written  
them and, having to the Royal Chapter recorded finally as a faithful and a perfect Brother  
and as such we do recommend him to all Royal & Arch-Hastington Chapter wherever they are  
the Glor.

Given under our Hands and the Seal of our said Hastings Chapter  
the 15. day of June of the Year of our Lord, One Thousand Eight Hundred & Sixty-Six  
and of Royal & Arch-Hastington 3797.

L. The Master EPWCRAM

Abraham Jarvis K.

Sept 1866 S

Seal





## A GUIDE TO CONNECTICUT HISTORY BIBLIOGRAPHY

All persons interested in studying Connecticut history should begin by systematically surveying the secondary literature. Unfortunately, there is no easy way to discover relevant secondary sources on Connecticut history. The secondary literature can be divided into the four categories of monographs, local histories, periodical literature, and dissertations and theses. Each source will be studied for the type of material included and excluded and for the strengths and weaknesses of coverage. Current bibliographical sources will be discussed first, then retrospective bibliographical works.

The three major current bibliographical sources of importance to Connecticut scholars are America: History and Life, Writings on American History, and Connecticut History. America: History and Life (Santa Barbara, Cal.: ABC-CLIO, Inc., 1964/65-) is the single most valuable bibliographical work on American History now published. Until 1973 only periodical articles were listed, but beginning with Volume II in 1974 Ph.D. dissertations and an index to book reviews are also included. The work is, therefore, an excellent source for information on current articles, dissertations, and monographs. The first ten volumes consisted of three issues of article abstracts and an annual index. From 1974 to the present, it is divided into four parts: Part A "Article Abstracts and Citations;" Part B "Index to Book Reviews;" Part C "American History Bibliography;" and Part D "Annual Index." A listing of current Ph.D. dissertations is found in Part C. Articles on Connecticut can be located in the section entitled "USA Regional, State, and Local History - Connecticut" and also by using the excellent index. The subject index represents the key to America: History and Life, for less than half the articles and none of the dissertations or monographs are recorded in the Connecticut section. During a four year period from 1972 through 1975, the work contained ninety-three article abstracts from forty periodicals, a listing of reviews for ten books, and citation of twelve Ph.D. dissertations. In addition to giving standard bibliographical information, the work abstracts the articles, but dissertations and monographs are not abstracted. Some literature has more popular or current events interest than scholarly value, but America: History and Life cites articles from journals in which one would not expect to find Connecticut material. Among the journals that contained articles of interest were the Military Collector and Historian, Western Historical Quarterly, Canadian Journal of History, Georgia Review, Midwest Quarterly, and New Scholar. Although the subject index is excellent, the researcher should also

check listings under the headings for New England and the town, person, or special subject of interest.

Despite the great value of America: History and Life, several journals of particular interest to students of Connecticut history are not included. Two thousand two hundred serial publications in thirty languages are included, but articles published in the Journal of the New Haven Colony Historical Society, Connecticut Antiquarian, and the now defunct Connecticut Review are not. America: History and Life annotates articles from just two Connecticut journals, Connecticut History and The Connecticut Historical Society Bulletin. The work should not be used, however, as a finding aid for articles printed in The Connecticut Historical Society Bulletin, because for the four years studied only six articles were listed. All were found in Volume 9 and were published in the Bulletin in 1966. The work has no value for books on Connecticut local history and does not, as previously indicated, cite dissertations prior to the 1974 volume.

Writings on American History, an American Historical Association publication, has enjoyed a long and varied history. From 1902 to 1961, with two short gaps in coverage, Writings represented an annual listing of books and articles on United States History published mostly during that year. The format for the publication changed starting with the year 1962. Writings on American History 1962-73: A Subject Bibliography of Articles (Washington, D.C.: The American Historical Association, 1976) is in four volumes; Volume I Chronological, Volume II Geographical, and Volumes III and IV Subjects. Thirty-three thousand citations from 510 journals are included and many titles are listed more than once. Writings has an author index, but, unfortunately, no subject index. The next volume, Writings 1973-74, also covered just articles, but Writings 1974-75 listed about 350 recently completed Ph.D. dissertations in addition to article citations from approximately 400 journals published between June 1974 and June 1975. The latest two volumes also have no subject index. The material is divided into chronological, geographical, and subject sections. Complete bibliographical information is given for each article, but the articles are not annotated.

The greatest number of articles on Connecticut is found in the section titled, "Geographical: New England," yet it is also important for the researcher to examine the subject and chronological sections in order to find additional material. The only certain way to discover whether an article is on a Connecticut subject or not is to closely examine each title to see if the word "Connecticut" appears in it. Not all material, however, has "Connecticut" in the



title. For example, in Writings 1974-75 a citation appears to an article written by James A. Slater and Ernest Caulfield titled, "The Colonial Gravestone Carvings of Obadiah Wheeler." There is no way of knowing from the title that Obadiah Wheeler lived in Lebanon. This example can be multiplied many times because a significant proportion of Connecticut material cannot be discerned from the title alone. Additional material might be located in articles in which the word "New England" appears, although most articles about New England concentrate on Massachusetts.

The value of Writings is limited by the lack of a subject index. A researcher, however, must use this source, for its coverage is not the same as that of America: History and Life. Writings is significant because it indexes articles published in The Connecticut Historical Society Bulletin, the single journal with the most material on Connecticut. No other Connecticut journal is, however, indexed in Writings and the current work lists only articles and dissertations.

Connecticut History, formerly The Connecticut History Newsletter, is a publication of the Association for the Study of Connecticut History. Appearing at irregular intervals, the journal is a must for all persons interested in the state's history. In addition to articles, occasional bibliographies, and listings for recent manuscript accessions by Connecticut's major research libraries, Connecticut History includes book reviews and listings for research in progress and completed research projects. Listing depends largely, however, on self-reporting; thus although Connecticut History is a valuable current bibliographical tool, it is by no means inclusive. Three elements make the journal noteworthy. First, it often cites current material sooner than the other sources examined. Second, Connecticut History occasionally lists recently completed Masters' theses, and third, the journal reviews books of Connecticut local history, works reviewed in no other scholarly source.

In the four issues published in 1975 and 1976, twenty-four books were reviewed and a majority were works of local interest that were not reviewed elsewhere. In the November 1976 issue, for example, among the books reviewed were Nook Farm by Joseph W. Van Why, The New Haven Green and the American Bicentennial by Rollin G. Osterweis, To the Beat of a Drum by Joan Nafie, and A New Look at History by Mary Lohmann. The listings for current research and completed research projects are also valuable. In the January 1976 issue seven completed projects were listed, including one Master's and one honor's thesis. Listings for completed projects usually appear in Connecticut History before appearing in America: History and Life and Writings on American History and some material will only be cited in this work.

Notices of research in progress are usually the first indication of future publication. One issue of the journal merits particular attention. The June 1973 The Connecticut History Newsletter is almost entirely devoted to current research in Connecticut history. Included is a twenty-three page report on research in progress and a twenty-five page listing of completed projects. The record for completed research contains the titles of 24 Masters' theses, 57 Ph.D. dissertations, 42 articles, 20 books, 11 unpublished manuscripts, and two honors' theses entirely or partially on Connecticut and finished within the previous decade.

Connecticut History deserves consideration because it cites current articles and dissertations and also because it is the only vehicle to gain access to current books on local history.

By using these three items the researcher can find citations to currently published articles, monographs, dissertations, theses, and local histories. Each work is important, yet each has its limitations. Theses and local histories form the major gap in coverage and are recorded only in Connecticut History, but not all works are listed. The best sources for information on recently published articles are Writings on American History and America: History and Life. Writings, however, is not indexed and does not cite articles published in Connecticut History, while America: History and Life excludes The Connecticut Historical Society Bulletin. Neither work records articles published in any other Connecticut journal. Connecticut History should also be examined for article citations. The best listing for Ph.D. dissertations is in America: History and Life, yet the other two sources should also be checked. Reviews of monographs are listed in America: History and Life.

Retrospective Connecticut bibliography presents a much more difficult problem, because the scholar cannot check two or three sources and be reasonably certain that he has discovered all secondary works of value. Once the researcher has defined his subject, the bibliographies in some of the standard works on Connecticut history can be of immense value. Still, it is necessary to examine the bibliographical sources that deal with Connecticut to find out where to begin and to discover material not listed in books like Connecticut by Albert E. Van Dusen, From Puritan to Yankee by Richard L. Bushman, and Connecticut's Years of Controversy by Oscar Zeichner. America: History and Life annually annotates articles dating back to the early 1960's, while the revised Writings on American History covers a similar period.



Writings on American History was published in forty-nine volumes between 1902 and 1961, each usually covering one year. Each volume was designed to cite every book and article of research value published during that year. Items of interest can be found under both the "Connecticut" and "New England" headings. Each item is annotated and articles published in books and genealogies are also included. The scholar who is willing to take the time to study the volumes of Writings will be richly rewarded.

\*A new eleven-volume work, five volumes on United States history, is the Combined Retrospective Index to Journals in History 1838-1974, published by the Carrollton Press, Inc. of Arlington, Va. It contains 150,000 articles from 243 English language periodicals covering all fields and all periods of history. It is indexed by keyword but the number of journals used is too small to be of special use to Connecticut history scholars.

The two-volume Harvard Guide to American History (Cambridge, Mass.: The Belknap Press of Harvard University Press, 1974), edited by Frank Freidel, is a standard American history bibliographical source. Although bearing a 1974 publication date, Harvard Guide lists few works published after 1970. Connecticut material can be found in several sections of the two volumes. In the part called "Individual Biography and Selected Writing," biographies of more than forty Connecticut figures are listed. Since, however, coverage does not really extend beyond 1970, Christopher Collier's excellent Roger Sherman's Connecticut is among the missing. The "State and Local History" section has works under the headings of general state histories, local histories, and guides and bibliographies. The final section of the first volume is "Histories of Special Subjects." The researcher should examine all subjects of possible relevance. Volume two is chronological and subject by period. Several parts list titles of importance to Connecticut scholars. The "Rise of Anglo-America" section lists twenty-four books and four articles on Connecticut history. Also included are "see also" references to biographies of Thomas Hooker and John Winthrop, Jr. For later periods in American History there are sections either for Connecticut or New England.

The Harvard Guide is a selective bibliography. Relatively few articles are included. The work excludes dissertations, privately printed books, brief sketches in longer works, and popular histories. The researcher must look in

several different places in both volumes to find relevant material. The Harvard Guide is, nevertheless, a good source to find many of the best known works on Connecticut history published prior to 1971.

Connecticut Yesterday and Today: A Selected Bibliography for Connecticut Schools (Hartford: Connecticut State Department of Education, 1974), compiled by Rheta A. Clark, David M. Roth, and Arthur E. Soderlind, is the best recent selective bibliography on the state's history. Most works are intended for the high school and general reader, yet a great deal of material designed for scholars is also included. Monographs, biographies, articles, and dissertations are also listed, but the works are not annotated. The criteria used by the authors for selection were reliability, readability, general interest, and availability in print. Only a few out-of-print books are included and only if they concern special topics or subjects about which there is limited material. Just a small sample of some of the better known works on local history are included. The material is arranged alphabetically by author. Within each of the five subdivisions, except the first which lists general works, the items are divided into three sections. The first section contains books, dissertations, and articles; the second, works on art, education, literature, and music; and the third section, bibliographies.

Connecticut Yesterday and Today is not particularly useful for periodical literature or local history, but is excellent for other types of material. The work is the best single source for biographies, and the book lists forty Ph.D. dissertations.

Several other works should not be overlooked. Local Historical Resources in Connecticut: A Guide to Their Use (Darien: The Connecticut League of Historical Societies, Inc., 1975) by Robert E. Schnare, Jr. offers a valuable introduction to the study of Connecticut history. He guides the researcher through the basic manuscript sources on Connecticut history and lists works of interest to genealogists, military historians, and local historians.\* Connecticut History has published two valuable bibliographies. Albert E. Van Dusen compiled "Connecticut History to 1763: A Selective Bibliography" which appeared in the January 1975 issue. In August 1975 came Chester M. Destler's "A Bibliography of Connecticut During the American Revolution." Both items are part of a larger Bibliography of Connecticut History but are the only two so far published. Both are excellent, although the Destler bibliography is far more detailed and includes many items published in the nineteenth century. Van Dusen's bibliography includes only monographs and dissertations and is much more selective.



\*Bibliographies in American History by Henry Putney Beers, first published in 1942, is of far less value. It has more relevance for persons interested in the history of printing and for those wanting bibliographies of primary sources. Despite its limitations, however, researchers should still examine the three page Connecticut section.

Destler cites articles, but Van Dusen does not.\*

Two works are of special relevance to persons interested in Connecticut local history. The first is United States Local Histories in the Library of Congress: A Bibliography (Baltimore: Magna Carta Book Company, 1975), edited by Marion J. Kaminkow. In Volume 1 appears a ninety page bibliography of works on Connecticut in the Library of Congress. The bibliography lists all books catalogued and classified in the local history portion of the Library of Congress classification schedule for which cards had been filed by mid-1972. Volume 5, a supplement, includes books catalogued between mid-1972 and January 1976. Forty-one additional items are listed for Connecticut. The books are arranged under seventeen headings according to their Library of Congress classification numbers. Of special interest is a sixty page section on city and town histories arranged alphabetically. Local Histories is the best single published source for books on local communities, but even this work has its limitations. The book is a bibliography of titles found in the Library of Congress and a great deal of local material is not copyrighted. For example, the author found five items relating to the town of Lyme at the Connecticut State Library that are unlisted in Local Histories. Despite the value of the work for county, town, and general histories the researcher is also obliged to examine the collections at major research libraries like the Connecticut State Library and Sterling Library at Yale University.

A second work of inestimable value is Florence S. Marcy Crofut's two volume Guide to the History and the Historic Sites of Connecticut (New Haven: Yale University Press, 1937). Persons interested in the history of any town should read Crofut before anything else. Short histories of every town in the state are included in this marvelous work. The author leads the reader to many

\*A useful Connecticut Library history bibliography has been compiled by Mary L. Hart. Part of a state library history bibliography series, it is titled "No. 8 A Bibliography of Connecticut Library History," and it appeared in the Journal of Library History, VII (1972), 251-74. The cut off date for inclusion of material is 1970.

sources not found in other works because she used genealogies, newspapers, and items in larger books. The bibliography for the four page essay on the obscure town of Salem lists sixteen works, while the bibliography for Old Lyme gives thirty-four sources.

Kaminkow and Crofut, supplemented by the additional secondary material in Connecticut's major research libraries, provide excellent bibliographical control over sources on local history.

Dissertations are listed in several places. Connecticut Yesterday and Today and the July 1973 The Connecticut History Newsletter have already been mentioned. The first work cites about forty dissertations and the second fifty-seven. Some of the works recorded in The Connecticut History Newsletter concern New England subjects. Two additional retrospective dissertation sources are the Comprehensive Dissertation Abstract Index 1861-1972 (Ann Arbor, Mich.: Xerox University Microfilms, 1973) and a list of dissertations held by the Connecticut State Library published in The Connecticut History Newsletter in January 1974. Fifty-five dissertations completed between 1882 and 1972 are listed in Volume 28 of Comprehensive under the keyword "Connecticut." Eleven more are cited in the 1973 and 1974 supplements. Since the work is indexed by keyword, the researcher will only find dissertations in which the word "Connecticut" appears in the title. Not all relevant dissertations have "Connecticut" in the title; therefore, the Connecticut section of the Comprehensive Dissertation Abstract Index should not be considered infallible. Seventy-five dissertations relating partially or entirely to Connecticut are located in the collection of the Connecticut State Library. Thirty-five do not have "Connecticut" in the title. Thus, it is necessary for the reader to go to several sources to find relevant dissertation literature.

Until recently, Masters' theses has been the least adequately surveyed area. This major bibliographical gap has been filled by John Magnesi in "Masters' Theses on Connecticut: A Bibliography," appearing in the April and July 1977 issues of The Connecticut Historical Society Bulletin. Magnesi tracked down theses written at twelve Connecticut institutions. Some 380 titles are included. Some works are listed more than once, so the total number of theses is somewhat smaller. The compiler divided the theses into eighteen topics from "Agriculture" and "Art and Architecture" to "Transportation" and "War Histories." The three subjects containing the greatest number of works are "Government and Politics" (80), "Town Histories" (51), and "Biographies and Prominent Connecticut Residents" (44). The material is arranged alphabetically by author, except

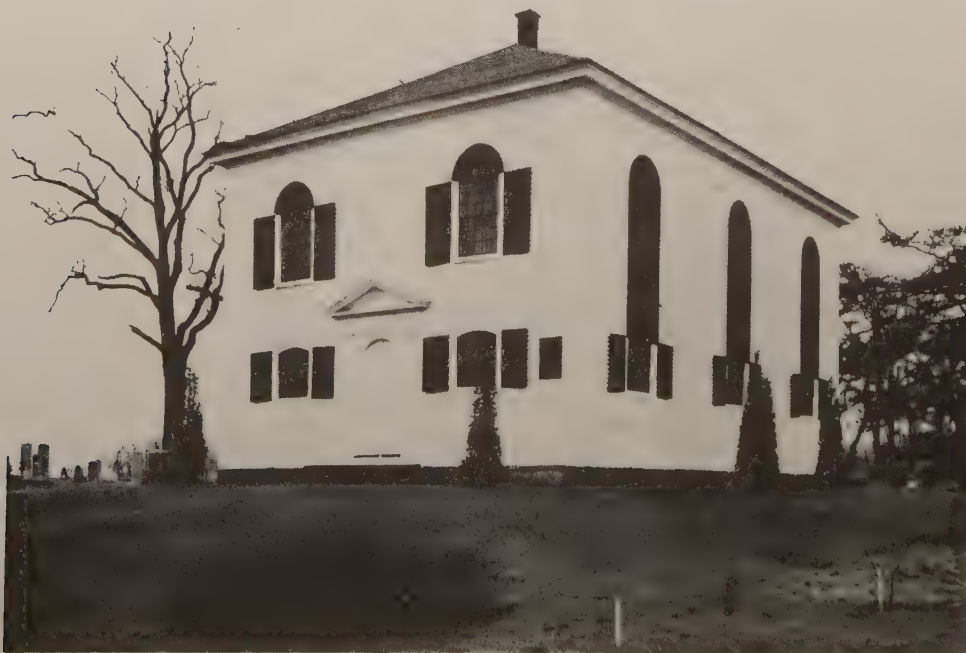


"Town Histories" are arranged by town and "War Histories" by war. The work does not include theses written at Connecticut College or at institutions outside Connecticut, thus a handful of significant works are missed. This excellent bibliography, however, should be examined by all persons working in any subject in Connecticut history.

Several works need to be consulted to find retrospective material on Connecticut history. The most important are the annual Writings on American History, Harvard Guide to American History, Connecticut Yesterday and Today, the Bibliographies in Connecticut History, United States Local Histories in the Library of Congress, Guide to the History and the Historic Sites of Connecticut, Comprehensive Dissertation Abstract Index, the July 1973 and January 1974 issues of The Connecticut History Newsletter, and "Masters Theses on Connecticut: A Bibliography." A diligent researcher should eventually find the available secondary literature, provided he understands the strength and weakness of each bibliographical source. It needs to be remembered, however, that gaps in coverage exist. The greatest is probably in periodical literature. The current sources do not cite articles published in several Connecticut journals, while retrospective material is even more inadequately controlled, except in the annual Writings on American History. Nevertheless, after a systematic search, the scholar can avoid embarrassing gaffes and proceed with some confidence in the assurance that he has not missed any secondary sources of value to him.

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OLD TRINITY CHURCH, BROOKLYN, an example of Georgian elegance, was erected 1770-1771. (Photograph by Stanley F. Mixon. Historic American Buildings Survey Archives, Library of Congress.)



# WHAT IS THE EPISCOPAL CHURCH IN SCOTLAND?

## I.

Nor "The English Church," but the old Church of Scotland; though it is in full communion with the Church of England, and the rest of the Anglican Communion throughout the world. It is, in fact, two hundred years older than the Church of England.

Not a Sect, but the Scottish branch, or province, of the One Holy Catholic and Apostolic Church of Christ; Catholic, because it holds the Faith of the universal Church; Apostolic, because "it retains inviolate in the Sacred Ministry the three orders of Bishops, Priests, and Deacons as of Divine Institution."

### The story of the Church in Scotland,

The first missionary to Scotland whose name is known was a Bishop—Ninian, a Briton who went to Rome to be educated and was there consecrated Bishop. About A.D. 400 he built a church at Whithorn, and preached to the Southern or Lowland Picts. He was followed by a succession of Bishops, Ternan, Serf, Kentigern, and many others.

In 563 Columba, a monk from Ireland, came over with twelve companions and settled in Iona. He and other missionaries traversed the Highlands and islands, and completed the conversion of the country. In 635 Bishop Aidan, a monk of Iona, went to Northumbria and won the north of England for Christ.

This early Scottish Church revered the Bible, held the Faith of the universal Church, was governed by the ministry of Bishops, Priests, and Deacons, offered the

<sup>1</sup> Code of Canons I.

Eucharistic Sacrifice, and kept the Christian Festivals and Fasts. It was in communion with the rest of Christendom and venerated the Apostolic See of Rome as the head of all Churches, but it had its own Rites and customs which it for long refused to give up at the bidding of the Pope.

## II.

A new epoch began with the arrival of the English princess Margaret, who fled from William the Conqueror and married King Malcolm III. about 1070. Through her, and her sons, Scotland was linked with England, and brought into general conformity with the rest of the Western Church. Dioceses were founded, parishes formed, new monastic orders introduced.

The Church was the chief civilising force in the country, founding schools, hospitals, and universities, and fostering literature and art. It was also the backbone of the fight for national freedom. In 1138 a Papal Legate came to Scotland for the first time, and the jurisdiction of the Roman See was acknowledged; but the Scottish Church often asserted its independence; it refused to obey the commands of the Popes to accept the Archbishop of York as its Primate, and would not

recognise the Papal excommunication of Robert the Bruce and his supporters.

Scottish theologians agreed with the French Church in holding that the Pope was subject to General Councils; and the Catechism of Archbishop Hamilton, issued in 1552 on the eve of the Reformation, omits all mention of the Pope.

## III.

In 1560 the ancient Scottish Church was overthrown. Without any doubt it was in great need of reform; but the Scottish "Reformation" was a destructive revolution. Its leader, John Knox, rejected the old Church altogether, calling it "the congregation of Satan," and devised a new Creed, a new Ministry, and new forms of worship founded on the teaching of Calvin. The Festivals were abolished and the Lord's Day made to resemble the Jewish Sabbath. There was a widespread destruction of Churches, and most of the property of the Church was seized by the nobles.

Scottish Christianity was now split into three divisions: (1) the extreme Reformers or Presbyterians; (2) those who rejected the Reformation altogether, who came to be called Roman Catholics; (3) a middle party who wanted reformation, not revolution; their chief aim was to restore the Bishops, so they received the name of Episcopalians (from the Greek word for Bishop—Episcopos). They gradually recovered the essentials of Catholic Faith and Order which had been lost in 1560.

For a hundred and thirty years the struggle went on. Under James VI. the Bishops were restored, and in 1610 they were consecrated in England, there being no Bishops left in Scotland. The chief Church Festivals, Confirmation, and kneeling at Communion were reintroduced in 1618. The efforts of Charles I. to recover the property of the Church and to introduce a Prayer Book led to the alliance of the nobles with the Presbyterian party; the "Covenant" against Popery and Prelacy was signed in 1638 and the expulsion of the Bishops was followed by civil war and the downfall of the monarchy.

After the Restoration in 1660, Episcopacy was re-established by Parliament and accepted by the whole country except the extreme Covenanters, but when James VII. was deposed by the Revolution of 1688 the Bishops refused to accept William as king, and he therefore gave his support to Presbyterianism, which was finally established in 1690, the Bishops and most of the Clergy being ejected.

## IV.

Thus mainly for political reasons the Church was overthrown once again. For the next hundred years it suffered persecution; its chapels were destroyed, clergy imprisoned or banished, the laity fined and debarred from the Universities and from public office; with the result that the Church was reduced to the "Shadow of a shade." But it went on, claiming to be "The Catholic remnant of the Church of Scotland." Services



were held in houses, in barns, or in the open fields and among the hills. In 1784, in a house in Aberdeen, the Scottish Bishops consecrated the first Bishop for the Church in America. In 1792 the Penal Laws were at last repealed and the Church began to revive. During the nineteenth century Cathedrals, Churches, and Schools were built, and a Theological College, Sisterhoods, and Orphanages founded. There are now seven Bishops and 320 Priests and Deacons serving four hundred Churches and Chapels with 120,000 members on their Rolls; probably there are as many more who have not been reached.

The Church's claim to be the Catholic Church in Scotland rests on the fact that she teaches the Catholic Faith which has come down from the beginning, and that through her Bishops she has unbroken descent from the Apostles. Presbyterianism had no existence before 1560, and the present Presbyterian Church was set up by the "Convention" Parliament in 1690. The first Roman Catholic Bishop in Scotland was appointed in 1695, and the Roman Catholic Bishops only claimed the ancient Dioceses in 1878.

### What the Scottish Church Believes.<sup>1</sup>

As a branch of the Holy Catholic Church the Scottish Church "holds fast the one Faith revealed in Holy

<sup>1</sup> From the Scottish Prayer Book and Articles.

Scripture, defined in the Creeds, and affirmed by the undisputed General Councils."<sup>2</sup> It repeats daily the Apostles' Creed and in its Liturgy the Nicene Creed. It asserts also in the "Creed of St. Athanasius" that "whosoever would be saved needeth before all things to hold fast the Catholic Faith."

The clergy are "to apply themselves diligently to the reading of the Holy Scriptures, and to such studies as help to the knowledge of the same, including the writings of the Fathers of the primitive Church, that they may be able to instruct the people in the true Catholic doctrine and principles of the Church."<sup>3</sup>

"We worship one God in Trinity and the Trinity in Unity"; the Father Almighty, maker of heaven and earth; the Son or Word of the Father Jesus Christ our Lord, who took our nature of the Blessed Virgin, and by His sacrifice of Himself, His resurrection and ascension, redeemed all mankind from sin and death; the Holy Ghost who proceeds from the Father and (that is, through) the Son, who sanctifies all the chosen people of God, i.e. the Church.

The Church is One Holy Catholic and Apostolic, the spouse and body of Christ, the great flock which He has gathered together in all parts of the world, in which the pure word of God is preached and the sacraments duly administered according to Christ's ordinance. The Church is a witness and keeper of Holy Scripture, and has power to decree rites and ceremonies, and authority in controversies of faith. We pray that all Christians may be led into the way of truth and live in unity and godly love.

We believe in the Communion of Saints, the blessed

company of all faithful people, living and departed. We pray for the living according to their needs and for

<sup>1</sup> Lambeth Encyclical Letter.

<sup>2</sup> Canon XIX.

<sup>3</sup> The Litany.

the departed that they may have everlasting light and peace.

We praise God for the wonderful grace and virtue declared in all His saints, chiefly in the Blessed Virgin Mary, mother of Jesus Christ our Lord and God, and in the holy Patriarchs, Prophets, Apostles, and Martyrs, and all other righteous servants of God; and pray that we may be encouraged by their example, strengthened by their fellowship, and aided by their prayers, and may follow them in all godly living.

We believe in the Forgiveness of Sins, which is given first through Baptism, and then pronounced to God's people, being penitent, by His ministers.

Moreover, we look for the Resurrection of the Dead, and the Coming of Christ in glory to judge all men, when they that have done evil shall go into eternal punishment, and they that have done good into life eternal.

### The Christian Life in the Church.<sup>1</sup>

As with belief so with the Christian life, the Scottish Church shares that of the Church Universal. That life begins at Baptism, when all her members promise to renounce the devil, the world, and the flesh, to believe all the articles of the Christian Faith, and to keep God's holy will and commandments.

Our duty to God, the first and great commandment, is to believe in Him, to fear Him, and to love Him with all our heart, mind, soul, and strength; to worship Him with thanksgiving and prayer, to honour His holy Name and word, and to serve Him truly all the days of our life.

For the worship of God the Church sets apart all Sundays and the festivals of Our Lord and His saints. In every congregation the Holy Eucharist is to be

<sup>1</sup> From the Prayer Book, Articles, and Canon XXIV.

celebrated at least on every Lord's Day and the Great Festivals, and Morning and Evening Prayer are to be said daily by all the clergy, privately or publicly, and must be provided in the Church at least on every Lord's Day and on Christmas Day, Epiphany, Ash Wednesday, Good Friday, and Ascension Day. In this way the whole Psalter is recited every month, and the books of the Bible read in the course of the year.

The season of Lent, the Rogation and Ember Days, the Vigils of the Great Festivals and all Fridays (except at the Great Festivals) are to be kept as days of fasting or abstinence.

Our duty to our neighbour is to love him as oneself and to keep the Golden Rule. It demands honour to parents and all in authority; forbids injury and hatred, dishonesty, lying, slander, and covetousness; and enjoins temperance and chastity; it requires us to learn and labour truly to earn our own living, and to do our



duty in that state of life to which God shall call us.

Almsgiving is commanded at Holy Communion, and the clergy are to search for the sick and poor and to exhort the people to relieve them.

Beside these universal duties, the Church recognises the special call to some to leave all, that they may give themselves to Christ's service in Religious Communities, and prays that many may be called to this life.

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The Christian life cannot be lived in our own strength, but only through God's Grace working in us, which we are to ask for by diligent prayer, and to receive by means of the Sacraments:

We learn the Lord's Prayer as a pattern, and in the Prayer Book we have a collection of prayers composed by the Saints and leaders of the Church all down the ages.

Christ our Lord ordained Sacraments in His Church, that is, outward and visible signs, by which we receive the Grace of God.

The Scottish Church receives and uses all the Sacraments of the Universal Church; the two great Sacraments of Baptism and the Supper of the Lord, ordained by Christ in the Gospel, as necessary for all to salvation, and also "those five commonly called sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, which have not any visible sign ordained by God"; nevertheless the Prayer Book says that they are taught and approved in Holy Scripture, and provides forms for their use.

The Christian life begins with BAPTISM, the sacrament of the new birth by water and the Holy Ghost, whereby we are grafted into the Church and made members of Christ, children of God, and inheritors of the kingdom of heaven. The priest is to dip the candidate in water, or pour water upon him, saying, "I baptise thee in the name of the Father and of the Son and of the Holy Ghost." The newly baptised are signed with the sign of the cross. Young children are to be baptised, as most agreeable with Christ's institution, but must have sponsors to promise repentance and faith in their name, and to undertake that they shall be brought up in Christian belief and life. Adults must be instructed in the Faith, and prepare themselves with prayer and fasting for this Sacrament.

The baptised are to learn the Catechism and are then to be brought to the Bishop to be confirmed by him.

CONFIRMATION is an Apostolic and sacramental rite by which the Holy Spirit is given to complete our Baptism. It is administered by the Bishop, who prays that the candidates may receive the sevenfold gift of the Holy Ghost, and lays his hands upon them, signing them with the sign of the cross. Only those who are confirmed, or are ready and desirous to be confirmed, may receive Holy Communion.

The central act of the Church's worship and life is the HOLY EUCHARIST, called also the Lord's Supper, the Holy Mysteries, and Holy Communion.<sup>1</sup> It was ordained by Christ to be the continual memorial of the sacrifice of His death. It is our sacrifice of praise and thanksgiving, in which we offer to God His holy gifts,

and plead that by the merits and death of Christ the whole Church may obtain forgiveness of sins and all other benefits of His passion.

The outward part of the sacrament is bread (either loaf or wafer) and wine, with which it is customary to mix a little pure water.

The inward part is the Body and Blood of Christ, which are verily and indeed taken and received by the faithful. The Church prays that by the life-giving power of the Holy Ghost the bread and wine may become the Body and Blood of Christ; by which spiritual food we are strengthened and refreshed, sanctified both in body and soul, and preserved unto everlasting life.

The sacrament is reserved for the Communion of the sick and of others who could not be present at the service in Church.

Through PENANCE sins committed after baptism are forgiven. The words of Christ to the Apostles, "whose sins ye forgive they are forgiven," are repeated to those who are ordained to the priesthood; the people are invited to come to God's minister before Holy Communion that they may receive Absolution and spiritual advice; and the sick are to be urged to make a special confession if they feel their consciences troubled with any weighty matter. After confession the priest, by Christ's authority, absolves the penitent from all his sins, in the Name of the Father and of the Son and of the Holy Ghost.

HOLY ORDER is the making, ordaining, and consecrating of Bishops, Priests, and Deacons by the laying on of the Bishop's hands, with prayer for the

<sup>1</sup> The Scottish Church has its own Liturgy or Communion Office.

gift of the Holy Spirit for their office and work. It is expressly declared that it is the intention of the Church to continue these orders which have been in Christ's Church from the time of the Apostles.

HOLY MATRIMONY is the excellent mystery or the union of Christian man and woman, pledging themselves to lifelong faithfulness in the presence of God. It is to be celebrated publicly, and the newly married are to receive the benediction of the Church, and also Holy Communion on the day of their marriage or at the first opportunity after. It is declared that it is never lawful to put asunder those who are thus united by God, and the clergy are forbidden to marry those who have been divorced in a civil court, or who are within the forbidden degrees of relationship.

HOLY UNCTION, or the Anointing of the sick, is appointed in God's holy Word, where the sick are taught to "send for the Presbyters of the Church that they may pray over them and anoint them with oil in the name of the Lord."<sup>1</sup> When anyone is sick, notice is to be given to the priest, who is to visit the sick person, to pray with him, to instruct him in the faith, and to move him to confession of his sins. Then the priest, if desired, is to anoint the sick person with oil in the name of the Father and of the Son and of the Holy Ghost, praying that he may receive refreshment of spirit and restoration to health.

<sup>1</sup> James V. 14.



The care of the Church for her members does not end with this life. She continues to pray for the souls of the departed, and she gives Christian Burial to their bodies. Such burial may not be used for any that die unbaptised, or excommunicated from the Church, or in the act of committing any grievous crime, or by suicide.

The body of the deceased person is to be met by the clergy at the entrance to the burial ground or church, and taken into the church or to the grave with singing or saying of Anthems and Psalms. The service in church consists of Psalms, Lessons, and Prayers, and the Holy Eucharist is to be celebrated when possible on the same morning. The interment follows, with the commendation of the soul into the hands of God, and the committal of the body to the ground.

### The Constitution of the Church in Scotland.<sup>1</sup>

The Scottish Church is a province of the Catholic Church consisting of fourteen Dioceses, which are at present grouped under seven Bishops; St. Andrews with Dunkeld and Dunblane; Edinburgh; Glasgow with Galloway; Aberdeen with Orkney; Brechin; Moray with Ross and Caithness; Argyll with the Isles.

The Bishops elect one of their number as Primus, who acts as their president, and is the chief Bishop of the Church.

The Synod of Bishops, called the Episcopal Synod, is the supreme court of appeal of the Church; it meets at least annually. The Provincial Synod, which enacts all the laws or canons of the Church, consists of the Bishops, the Deans, the Principal of the Theological College, and elected representatives of the other clergy from each Diocese.

In every Diocese a Synod of the clergy, presided over by the Bishop, is held annually, or oftener if required.

Each Diocese is divided into districts under Rectors or Priests-in-Charge, who may have assistant-curates under them.

The Bishops are elected by the priests of the Diocese and Lay Electors representing the congregations. The election must be confirmed by the Primus with the assent of a majority of the Bishops.

Rectors must be priests; they are presented by the patrons of the church, usually members or representatives of the congregation; the Bishop is to be

<sup>1</sup> From the Canons and Year Book.

consulted on all names proposed, to accept the presentation, and to institute the Rector to his charge.

Priests-in-Charge of Independent Missions are usually appointed by the Bishop.

One of the priests of each Diocese is appointed by the Bishop as Dean; he is head of the clergy under the Bishop.

The head of a Cathedral Church under the Bishop is called a Provost, and he is assisted in the government of the Cathedral by Canons, who must be priests of the Diocese. The Provost and Canons form the Chapter of the Cathedral, which is also the Bishop's Council in all things pertaining to his office in the Diocese.

The finances of the Church are administered by the Representative Church Council, consisting of the Bishops, the Clergy, and Lay Representatives of the congregations. The members of the Council in each Diocese form the Diocesan Council. The chief funds of the Church are the Sustentation Fund for the support of the clergy, the Home and Overseas Mission Funds, the Education Fund, and the Social Service Fund.

The Church lost all its Church buildings and endowments at the Revolution of 1689, and has therefore to depend on the voluntary contributions of its members. Every communicant of the Church, in addition to the duty of supporting his own Pastor, is expected to contribute to the Sustentation Fund, which is distributed to support all the Bishops and other Clergy, and in every congregation a collection must be made on at least one Sunday in the year for the funds of the Representative Church Council.<sup>1</sup>

It is the glory of the Scottish Church that while she has been persecuted or barely tolerated by the State, she has survived and carried on her work through the devoted loyalty and self-sacrifice of her children.

<sup>1</sup> Canon LIV.

Printed by David Winter & Son, 15 Shore Terrace, Dundee, for the S.C.U.

### THE BACKGROUND OF SEABURY'S SPECIAL PRAYERS

On pages 84-86 of Samuel Seabury's Ungathered Imprints (1978), I reproduced a scarce four-page leaflet which the Bishop published at the request of Convocation. A possible source for the prayers in the leaflet is the manuscript entitled Occasional Prayers, which William Jones Seabury, the Bishop's grandson, has printed in part. Following the agendum of the Convocation I give excerpts from the manuscript.

At a Convocation of the Episcopal Clergy of Connecticut, holden at Bristol, Oct<sup>r</sup>. 21<sup>st</sup>. & at Harwington Oct<sup>r</sup>. 22—1795.

Present:

The Rt. Rev. Dr. Seabury:—	
The Rev. Mefs <sup>rs</sup> . Hubbard	Rev. Mefs <sup>rs</sup> . E. Blakslee
Shelton	S. Blakslee
Baldwin	Hart
Perry	Butler
Ives	Griswold
Prindle	Deacons {
Todd	
Brunson	
	Green
	Miles

. . .

Voted, That the Bishop be requested to compose two Collects, for the use of the Clergy in this State, one to be used at the sitting of the Gen<sup>l</sup>. Assembly;—& the other to be used at the Courts, & that they be printed.—



Occasional Prayers prepared by Right Reverend Samuel Seabury, D.D. Bishop of Connecticut and recorded in his handwriting in a manuscript book entitled, Occasional Prayers and Offices.

"OCCASIONAL PRAYERS.

AT THE OPENING OF A COURT OF JUSTICE.

Remember no (sic) Lord our offences, etc: *Liturgy*.  
O Lord, We beseech Thee mercifully hear our prayers etc—*Commination*.  
O God, Who art the Author of Peace &c: } *Morning*  
O Lord, our Heavenly Father &c } *Prayer*.

*The Prayer for the President.*

*The Prayer for all conditions of men.*

*This Collect.*

Almighty God, Who upholdest and governest all things in heaven and on earth; Hear the humble supplications which we make before thy divine Majesty in behalf of the Court now opened for the administration of Justice to thy People. Let thy wisdom guide and direct all their determinations; that impartiality and truth being the directors of all their proceedings, they may promote the peace, order, and happiness of Civil Society: and that we and all thy People being in constant safety under the protection of thy good providence, may, under the impartial administration of just and equal laws, lead godly and quiet lives in this world; and, by thy mercy, obtain everlasting life in the world to come, through Jesus Christ our Lord and Saviour. Amen.

*General Thanksgiving.*

Alm. God, the fountain of all wisdom etc:

*Post Communion.*

*The Lord's Prayer & Blessing.*

OCCASIONAL PRAYERS.

*At the supreme Court, New London September 1795.*

Enter not into judgment etc: Ps. cxliii. 2

or

If we say we have no sin etc: 1 John 1. 8, 9.

*Collect for Ashwednesday.*

Almighty and everlasting God etc:

*Lord's Prayer.*

Our Father etc:

*Collect for Peace, Morning Prayer.*

O God, from whom etc:

*Prayer for the President & all in authority.*

O Lord, our heavenly Father, the high and mighty etc:

*Prayer for the people & government of the U. States.*

O Almighty & everlasting God, we make our supplications to thy divine majesty, humbly imploring thy protection & blessing on the people and government of the United States of America, and especially on the people & government of this State in which we live—entreating thy favour and gracious goodness towards them. Particularly we make our prayers to thee in behalf of this Court, by thy good providence, now assembled for the administration of justice to thy people. Look with favour, O God, on the Judges of the Court, on the subordinate officers belonging to it, and on all concerned in the administration of justice in it. Direct them by thy grace in whatever business shall come before them; and grant that all their decisions may be grounded on the principles of truth and equity: So that peace and happiness, justice and righteousness, religion and piety may flourish among us for all generations: And that thy people being secure, thro' the protection of equal laws and the administration of impartial justice, may joyfully serve thee in all godly quietness, and may live in peace and unity with each other, and in peace and friendship with all mankind. Hear us, we beseech thee, O God, for the sake of Jesus Christ, our Redeemer and Saviour. Amen.

*Prayer for all conditions of men.*

O God the Creator and Preserver of all mankind etc:

*General Thanksgiving.*

Almighty God, Father of all mercies etc:

2 Cor. xiii. 14.

The Grace of our Lord Jesus Christ etc:

*Amen."*

I certify that I have compared the foregoing copy with the original manuscript in my possession, and that the same is in all respects a true copy of the said original and of the whole thereof, except that the words "Occasional Prayers" have been in one case omitted (as the heading of a page in the original not needed in the copy), and except that the character "&" has been sometimes written out as "and."

Dated New York, November 27th, 1903.

WM. J. SEABURY.



General Theological Seminary  
Chelsea Square, New York  
Feast of the Annunciation 1896

Right Reverend & dear Sir

The sermon which is  
inscribed on the following  
pages was received by me from  
my Father, the Reverend  
Samuel Seabury D.D.  
Among other manuscripts  
from the pen of his venerated  
Grandfather, the first Bishop  
of the Diocese over which  
by the blessing of God to the  
Church, you have now long  
presided.

My Father received these  
manuscripts from his Father

the Reverend Charles Seabury who  
had inherited them from the  
Bishop.

It seems proper to make  
this statement for a testimony  
to the Authorship of the Sermon,  
as it does not bear the name  
of the writer.

It gives me much pleasure  
to present this precious paper to you,  
in grateful commemoration of  
my association with the recent  
centennial celebration in your  
Diocese, and in token of the  
sincere respect and regard  
with which I am

Very truly yours

Wm Seabury

The Right Reverend

John Williams D.D. LL.D.



New London 2 Sunday after Epiph. 1792.

Second Sunday after  
the Epiphany.

John II. 11.

This beginning of miracles did  
Jesus in Cana of Galilee, & mani-  
fested forth his glory, &  
his disciples believed on him.

In three parts.

SEMON, Part I.

Of Miracles.

John II. 11.

This beginning of miracles did  
Jesus in Cana of Galilee, & mani-  
fested forth his glory, & his dis-  
ciples believed on him.

The text concludes the history of our  
Saviours turning water into wine at the  
marriage in Cana of Galilee. It is  
said to be the beginning of his mira-  
cles; possibly the first he wrought. Its  
consequence was, it manifested forth  
his glory, & his disciples believed on  
him.



## PRAYER.

2

O most mighty God and merciful Father, who rulest in the armies of heaven and among the inhabitants of the earth; we commend to Thy loving care and protection, our brethren, Thy servants, who have gone forth in our defense, for whose preservation amid the perils of war, we offer up these our prayers. Let Thy fatherly hand, we beseech Thee, ever be over them; let Thy Holy Spirit ever be with them; give Thy holy angels charge concerning them, and in Thy good time restore them to their homes in peace and safety, with a grateful sense of all Thy mercies. Have pity, O Lord, upon all those who are suffering from wounds and sickness; comfort them in their distresses, support them under their afflictions, and at last restore them to health, and enable them to lead the residue of their lives in Thy fear, and to Thy glory. Or else, give

them grace so to take Thy visitation, that after this painful life ended, they may dwell with Thee in life everlasting. Have mercy upon all prisoners of war, and deliver them from their captivity. Regard with tender compassion all those who are afflicted and bereaved by the calamities of battle, especially the widows and the fatherless, and sanctify their sorrows to their everlasting good. Finally, we beseech Thee, O Lord, to hasten the time when unity, peace and concord shall prevail throughout our land; when wars shall cease in all the world; and when the nations of the earth shall rejoice in Thy salvation. All which we ask through Jesus Christ our Lord, to Whom with Thee, O Father, and Thee, O Holy Ghost, be all honor and glory, world without end. *Amen.*

[A Civil War Prayer]

## Thanksgiving and Prayer.

AUTHORIZED BY THE BISHOP OF CONNECTICUT

FOR USE IN THE DIOCESE

DURING THE FOURTH JUBILEE YEAR OF THE

Venerable Society for the Propagation of the Gospel,

1900-1901.

O GOD, who revivest thy work in the midst of the years, and renewest the strength of them that wait upon thee; We thank thee for that thou didst bless thy Church and people in this Commonwealth and this land through the labours of the Society for the Propagation of the Gospel in the days that are past, and that thou hast in manifold ways prospered the work undertaken by it throughout the world. And now again we beseech thee to bless all that is designed or done by this venerable Society according to thy will and for thy glory, and to pour out upon all who labour in this or the like work for thee the spirit of wisdom and understanding, of counsel and might, of knowledge and holy fear, of love that will not wax cold, and of constant perseverance in their ministry. And grant that the good seed of thy truth may in the days to come bring forth yet more abundant fruit, in the conversion of many souls to thee, and in the edifying of thy Church and the hastening of thy Kingdom; through thy mercies in Jesus Christ, thy only Son, our Lord. *Amen.*



GLEBE HOUSE COLLECTION OF BOOKS  
AND MANUSCRIPTS—OWNED BY  
THE SEABURY SOCIETY AND  
NOW IN CHESHIRE

[The reader is also referred to a list of Glebe House holdings made in 1957. See The Historiographer, no. 19, pp. 14-15.]

BARLOW, WILLIAM.

Considerations on the Employment of the Press as a Means of Diffusing the Principles of the Church; with a Plan of a Society. New-York, 1826. [The Society was the "American Society for Promoting Christian Knowledge.]"

BERKELEY, GEORGE, Bp.

Tracts...on Various Subjects. London (J. & R. Tonson & S. Draper), 1752.

BIBLE. COMPLETE. AUTHORIZED VERSION.

The Holy Bible Containing the Old and New Testaments.... Edinburgh (Sir D. Hunter Blair and J. Bruce), 1808. [This is the Marshall Family Bible, containing two pages of genealogical data. See between the two testaments. Gift to the Glebe House by the Rev. Leonard E. Todd in 1930.]

BIBLE. OLD TESTAMENT. PSALMS.

The Psalms of David, the Ten Commandments etc. Tr. from the Dutch for the Reformed Protestant Dutch Church of New York. N.Y. (Parker), 1768.

BISHOP'S BONUS.

Bishop's Bonus, Seabury College & Divine Right of Presbyterianism, and Divine Right of Episcopacy. [New-Haven, O. Steele, 1816]

BOWDEN, JOHN.

A Second Letter from John Bowden, A.M. ...to the Reverend Doctor Stiles.... New Haven, 1789. Autographed by Bethel Judd.

BOYLE (ROBERT) LECTURE SERIES.

A Defence of Natural and Revealed Religion (1691-1732). (3 vols.) London, 1739. [Inscription in vol. 1: "Book belongs to Rev. John R. Marshall of Woodbury, N. Amer. Bought in London July 26, 1771. Bought by E. E. Beardsley of Rev. E. J. Ives, Jan. 1850." Signatures of Sarah Marshall and Polly Marshall.]

BRONSON, TILLOTSON.

The Divine Institution and Perpetuity of the Christian Priesthood: A Sermon delivered before the Convention...Death of the Right Rev. Abraham Jarvis. New-Haven, 1813.

BROWNELL, THOMAS CHURCH, Bp.

A Charge to the Clergy of the Protestant Episcopal Church in the State of Connecticut. New-Haven, 1821.

BULKLEY, CHARLES.

Discourses on the following subjects: Our Savior's conversation with the young ruler. The love of our neighbor. Christian perfection. Humility; and the Temptations of a prosperous or affluent state. The imitation of God. The Kingdom of God. London (John Noon), 1752. Inscribed: John R. Marshall London, 1771—July 9.

CHURCH SCHOLARSHIP SOCIETY.

Constitution of the Church Scholarship Society; with an Address to the Public, Form of a Constitution for Auxiliary Societies, List of Officers, &c. &c. Hartford, 1827.

FOGG, DANIEL

Vellum certificate of his ordination as Deacon by Richard Terrick, Bishop of London. Dated at Fulham Palace, Aug. 19, 1770.

Vellum certificate of his ordination as Priest by the same. Dated Aug. 24, 1770.

License to perform the office of a minister in the Province of Massachusetts. Signed by Richard [Terrick], Bishop of London, Aug. 19, 1770. Attached is Fogg's oath to conform to the Liturgy of the Church of England as by law established. Dated as above.

Eight manuscript sermons:

Jan. 9, 1774	Text: Matt. 2:1-2
Feb. 5, 1775	" James 2:19
Apr. 30, 1775	" 2 Peter 1:10
June 11, 1775	" Matt. 25:46
July 20, 1775	" Psalm 119:71
Sept. 10, 1775	" Eph. 5:6

+ two incomplete manuscripts.

Receipt given to his uncle, Jeremiah Fogg, covering demands Daniel has made on him as guardian, and a releasing of said Jeremiah from all further legal obligations. Dated at Kensington, [N. H.]. Witnessed



by Mary Fogg and Joseph Fogg. May 7, 1770.

Manuscript Diary (1786-1814).

Pair of gold cuff links.

GLEBE HOUSE, WOODBURY, CONN.

Films of its furnishings. Deposited Nov. 16, 1966.

JARVIS, ABRAHAM.

Letter to Samuel Peters, in London, dated at Middletown, April 4, 1796, describing Bp. Seabury's death and discussing SP's problems with regard to being approved for a U.S. episcopate.

A Sermon Delivered at Danbury and Ridgefield, on a Visitation.... Danbury, Dec. 1809. Autograph of Reuben Sherwood on title page.

JUDD, BETHEL.

A Sermon Delivered at the Anniversary of the Episcopal Academy, Cheshire... Connecticut, Oct. 7, 1812. New-Haven, 1812.

LEAMING, JEREMIAH.

Vellum M.A. diploma from King's College, New York. Signed by Myles Cooper, praeses. The document, with pendant seal of the college, is in a frame.

The Evidences of the Truth of Christianity, in a Sermon, with an Appendix. Preached and Published... New-Haven (Thomas and Samuel Green), 1785. Text: Hebrews 1:1-2.

MARSHALL, JOHN RUTGERS.

License "to Perform the Office of a Minister or Priest at Woodbury or elsewhere within the Province of Connecticut". Signed by Richard [Terrick], Bishop of London. Dated at London, July 28, 1771. Attached is Marshall's oath to conform to the Liturgy of the Church of England as by Law established. Dated as above.

Vellum certificate of ordination as a deacon. Signed by Richard [Terrick], Bishop of London. Seal attached. Dated "in the Chapel of our Palace in Fulham in Middlesex," July 25, 1771.

Vellum certificate of ordination as a priest. Dated "in the Chapel of our Palace at Fulham" on July 28, 1771.

Manuscript Sermon: "No faith with-

out Gospel Obedience will Justify. A Sermon on Matthew 7. Chap: 21.22.23 verses. Woodbury Sept<sup>r</sup> 26; 1779. Marked "For printing." Preached on the following dates:

Woodbury, Sept. 26, 1779

Great Barrington, 1780

Stratfield [Bridgeport], 1785

Statement of his purchases in London from the firm of David Stuart between July 5 and 15, 1771. A receipt in full is attached, signed by William Martin, July 25, 1771.

[MOORE, CLEMENT CLARKE].

Observations upon Certain Passages in Mr. Jefferson's Notes on Virginia, which appear to have a Tendency to Subvert Religion, and Establish a False Philosophy. New-York, 1804.

NEWSPAPER CLIPPING.

Announcement of the publication of the address, the answer, the sermon and Bishop Samuel Seabury's First Charge to the clergy of his diocese, Aug. 3, 1785. Presented by Bishop Acheson.

[OGDEN, JOHN COSINS].

A short history of late Ecclesiastical Oppressions in New-England and Vermont. By a Citizen. In which is Exhibited a Statement of the Violation of Religious Liberties, Which are Ratified by the Constitution of the United States. Richmond: Printed by James Lyon, at the Office of the National Magazine, 1799.

PEARSON, JOHN, Bp.

Exposition of the Creed. London, 1704. Autographed: "John R. Marshall, London, 1771."

PERRY, PHILO.

Certificate of his ordination to the Priesthood on June 3, 1787. Signed and sealed by Bishop Seabury.

PETERS, SAMUEL.

Letter to the Rev. John Tyler of Norwich, Conn. Dated at Pimlico, London, England, Aug. 4, 1783.

Letter to the Rev. John Tyler of Norwich, Conn. Dated at Pimlico, London, England, Apr. 4, 1785.

RICHARDSON, SAMUEL.

The History of Clarissa Harlowe.

( vols.) [?London, ].

Vol. 3 only. Inscribed: "Rev. John R. Marshall his book."



## SEABURY, SAMUEL, Bp.

Copy of a testimonial in his behalf intended for bishops and others in England, to be used in his quest for the episcopate. Dated: N.Y., April 21, 1783. Signed by Charles Inglis, Isaac Brown, Jeremiah Leaming, Abraham Jarvis and Benjamin Moore.

Another testimonial letter in his behalf, signed by three N.Y. and N.J. clergymen—for circulation in England. Dated: N.Y., June 3, 1783. Signed by Charles Inglis (Trinity Church, N.Y.C.), Jonathan Odell (Missionary, Burlington, N.J.), and Benjamin Moore (Asst. at Trinity Church, N.Y.C.)

A List of Succession of Scots Bishops, 1688-1782, with notice of the Consecration of Bishop Seabury. Testimonial in Latin is dated Nov. 24, 1784.

The Address of the Episcopal Clergy of Connecticut, to the Right Reverend Bishop Seabury... New Haven, [1785].

Vellum certificate of his ordination of Philo Perry as priest. Seabury's seal is attached. Dated: Stamford, Conn., June 3, 1787.

The Duty of Considering Our Ways. A Sermon Preached in St. James' Church, New-London, on Ashwednesday, 1789. New Haven, [1789]. Autographed: William Scovil.

Letter to Abraham Jarvis, Rector of Christ's Church, Middleton [sic]. Favor of Capt. Jared Starr. Dated [? at New London], May 11, 1789.

Discourses on Several Important Subjects. N.Y. (T. & J. Swords), 1798.

Discourses on Several Subjects. (2 vols.) Hudson, N.Y. (Wm. E. Norman), 1815. Inscribed: "Trinity Church Library" and "Library Association of Trinity Church, Branford."

An Earnest Persuasive to the Frequent Receiving of the Holy Communion. (2nd edition). Middletown (T. Dunning), 1816. The printed note on the reverse of the title page reads: "The 'Earnest Persuasive to the Holy Communion,' supposed to have been written by Bishop Seabury, is thought the best tract on the subject, which has appeared in this country. I think it eminently calculated to instruct, and to excite one to prepare for receiving

the Holy Eucharist; and earnestly recommend it to the frequent and serious perusal of all, and especially of such as have not yet been partakers; or having received, live in the neglect of that blessed Sacrament. B. G. Noble of Christ Church, Middletown."

See under Philo Perry.

## SHELTON, PHILO.

Manuscript Sermon on Psalm 3:3. "Because thy Loving-kindness is better than Life, therefore my Lips shall praise thee." Endorsed: Stratfield February 6<sup>th</sup> 1791. Fairfield Jan<sup>y</sup> 22 1792.

## SKINNER, JOHN, Bp. of Aberdeen.

Letter of thanks from the Bishop and Synod of the Diocese of Aberdeen to the Society for Promoting Christian Knowledge [? in Connecticut] for the gift of Prayer Books. Dated at Aberdeen, Nov. 7, 1792.

## SMITH, WILLIAM.

A Discourse Delivered in St. John's Church, Providence, before the Right Reverend Samuel, Bishop of Connecticut and Rhode-Island...on Wednesday the 31st of July, A.D. 1793, at the Ordination of the Rev. John Usher, of Bristol. Providence (J. Carter), 1793.

A Discourse, delivered on the 18th of October, 1797. [Being the Festival of St. Luke.] In Trinity Church, in New-Haven, before the Ecclesiastical Convention of the State of Connecticut...to witness the Consecrating of the Right Rev. Abraham Jarvis, D.D. to the Episcopal Chair of said State; and to recognize him as their Ecclesiastical Superior. Newfield [Bridgeport], [1797].

## TOLERATION, pseud.

See Bishop's Bonus....

## TYLER, JOHN.

Letter to Samuel Peters at Pimlico, London. Dated at Norwich, Conn., Jan. 9, 1784. [Part of a rough draft.]

Letter to Samuel Peters at Pimlico, London. Dated at Norwich, Conn., Dec. 1, 1784. [Rough draft.]

Letter to Samuel Peters at Pimlico, London. Dated at Norwich, Conn.,



April 2, 1785. [Rough Draft.]

Letter to Samuel Peters at Pimlico,  
London. Dated at Norwich, Conn.,  
April 20, 1786. [Rough Draft.]

Letter to William Morgan, Esq., Kil-  
lingsworth, Conn. Dated at Norwich,  
Conn., Nov. 9, 1798.

Letter to T. & J. Swords, Printers,  
New York. Dated at Norwich, Conn.,  
May 20, 1809. [Rough Draft.]

WASHINGTON COLLEGE, HARTFORD.

Laws of Washington College. [Hart-  
ford, Conn., n.d.]

Remarks on Washington College and on  
"Considerations" suggested by its  
Establishment. Hartford, Conn.,  
1825.

Terms of Admission, Course of Studies,  
Expenses, &c. [Hartford, Conn.,  
Aug. 2, 1826].

WHITE, WILLIAM, Bp.

Of the Gospel, as the Power of God  
unto Salvation: A Sermon, delivered  
in Trinity Church, New-Haven, on  
Wednesday, October 27, 1819. New-  
Haven: 1819. [At the Consecration  
of T. C. Brownell.]

WILLIAMS, JOHN, Bp.

Letter to the Rev. John F. Nichols,  
of Watertown, dated Dec. 25, 1892,  
expressing pleasure at his Christmas  
gift (the Glebe House at Woodbury).  
He sends best Christmas thanks to  
the "Committee."

Letter to the Rev. John F. Nichols,  
of Salisbury, Conn., dated Middle-  
town, Dec. 29, 1892, referring to the  
gift of the Glebe House to the Dio-  
cese.

Letter to the Rev. Messrs. James H.  
George (Salisbury), John F. Nichols  
(Watertown) and John Chauncey Lins-  
ley (Woodbury and Bethlehem)--the  
Committee on the purchase of the  
Glebe House--accepting the gift  
thereof for the Diocese. Dated at  
Middletown, Dec. 29, 1892.

WILSON, THOMAS, Bp. of Sodor and Man.  
The True Way of Profiting by God's  
Word read or preached. Vol. 5 of  
his Sermons or Works. Edition uncer-  
tain. Inscribed: "This book belongs  
to the Library of the Rev.<sup>d</sup> John R.  
Marshall Woodbury. Purchased,  
New York, 1785."

## CONSTITUTION

OF THE

## CHURCH SCHOLARSHIP SOCIETY;

WITH AN

## ADDRESS TO THE PUBLIC,

FORM OF A CONSTITUTION FOR AUXILIARY SOCIETIES,

List of Officers, &c. &c.

HARTFORD:

P. CANFIELD, PRINTER.

1827.

## Officers

OF THE

CHURCH SCHOLARSHIP SOCIETY,

FOR 1827-8.

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The Rev. NATHANIEL S. WHEATON,	Hartford.	\$50
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The Rt. Rev. Thomas C. Brownell,	Hartford,	15
The Rev. George W. Doane,	do.	15
The Rev. Hector Humphreys,	do.	10
George Sumner,	do.	10
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Mrs. E. M. Jarvis,	do.	2
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Miss H. B. Hart,	do.	2
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The Rev. Birdsey G. Noble,	Middletown,	2
The Rev. Ashbel Baldwin,	do.	2
The Rev. Daniel Burhans,	Newtown,	2
The Rev. Asa Cornwall,	do.	2
Edwards Johnson,	Stratford,	2
The Rev. Reuben Sherwood,	Norwalk,	2
The Rev. William Shelton,	Weston,	2
The Rev. Harry Crosswell,	New-Haven,	2
The Rev. John M. Garfield,	do.	2
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A. Holt,	do.	2
William Wadsworth,	do.	2
William T. Lee,	do.	2

## DONATIONS.

William Bradley,	Troy, N. Y.	\$10
H. S. Atwood,	Alabama,	5
Charles S. Phelps,	Hartford,	10
H. Alden,	Georgia,	5
John Munn,	Hartford,	5
Edward Day,	do.	1
Dudley Buck,	do.	0
Normand Lyman,	do.	5
Cash,	do.	5

LADIES' CHURCH SCHOLARSHIP SOCIETY,  
IN THE CITY OF HARTFORD.

## Officers.

## PRESIDENT,

MRS. CHARLOTTE BROWNELL.

## TREASURER,

MRS. LUCRETIA GRISWOLD.

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Mrs. Elizabeth Sumner,	2 00
Mrs. Mary H. Doane,	2 00
Mrs. Rebecca M. Butler,	1 00
Mrs. Samuel Tudor,	2 00
Mrs. Nathan Morgan,	2 00
Mrs. Denison Morgan,	2 00
Mrs. Maria Whiting,	1 00
Miss Penelope Ransom,	1 00
Mrs. Lucia E. Brownell,	2 00
Miss Jane E. Hickok,	2 00
Mrs. Cyprian Nichols,	2 00
Mrs. James Ward,	2 00
Mrs. Roswell Bartholomew,	2 00
Mrs. Mariett Humphreys,	1 00
Miss Eliza Mott,	1 00
Mrs. Lucretia Griswold,	3 00
Mrs. Erastus Goodwin,	1 00
Mrs. John Richardson,	1 00
Miss A. Olcott,	1 00



# WASHINGTON COLLEGE,

HARTFORD, CONNECUTICUT,

TERMS OF ADMISSION, COURSE OF STUDIES, EXPENSES, &c.

## WASHINGTON COLLEGE,

HARTFORD CONN. AUG. 2, 1826.

The Trustees of Washington College have directed the following information to be printed and distributed, in answer to the inquiries which are frequently made in relation to the present state of the institution, the terms of admission, course of studies, expenses, &c.

The College is situated on elevated ground, about half a mile from the City of Hartford. There are two handsome edifices of stone. The one 150 feet long, and four stories high, for the residence of students; the other 87 feet long, 55 feet wide, and three stories high, containing the Chapel, and all necessary publick rooms.

A good Library has been obtained; and the Rev. Dr. Jarvis has very generously deposited his valuable collection of Books in the institution, for the use of the Students. A competent Philosophical apparatus has been ordered from Europe, which is expected to arrive in the course of six or seven weeks from the present time. The College has a very valuable Cabinet of Minerals, belonging to the Professor of Mineralogy, which he has been engaged for nearly twenty years in collecting from various countries. A spacious Botanical Garden is also connected with the institution, with a Green-House, and an extensive collection of exotick plants.

There are at present upwards of fifty Students belonging to the College.

The following extracts from the Laws of the College contain the necessary information concerning the admission of Students, and the course of instruction.

"Every Student applying for admission shall present to the President a certificate of good moral character, signed by his Preceptor, or by some other responsible person."

"Students may enter for the *regular course*, or only to pursue such *particular studies* as may be suited to their circumstances."

"Candidates for the *regular course*, must sustain an examination on the following studies, as a qualification for the Freshman Class; viz. English Grammar, Geography, and Arithmetick; Cæsar's Commentaries, or Sallust, Cicero's Select Orations, Virgil; Jacob's Greek Reader, or Græca Minora; the Gospels of St. Luke and St. John, and the Acts of the Apostles. The applicants must also be thoroughly acquainted with Latin and Greek Prosody, and with the writing of Latin and Greek, as taught in the Latin Tutor, and in Neilson's Greek exercises."

"Candidates for an advanced standing, must sustain a further examination on those branches of learning which have been pursued by the class which they propose to enter; and no person shall be admitted to an advanced standing after the first term in the Senior year."

"Students of the *partial course* must, on examination, be found qualified to pursue to advantage those studies of the *regular course* to which they propose to devote their attention."

"The studies of the several classes, in the *regular course*, are arranged as follows; viz.

### FRESHMAN CLASS.

- |           |   |
|-----------|---|
| 1st Term. | { Livy—Roman Antiquities,* (Adam's)—Latin Composition.<br>Græca Majora, (Historians.)—Greek Antiquities,* (Potter's.)<br>French.  |
| 2d Term.  | { Horace, (Odes.)—Latin Composition.<br>Græca Majora, (Orators.)—Greek Composition.<br>History.   |
| 3d Term.  | { Horace, (Satires, Epistles, and Art of Poetry.)—Latin Verse.<br>Græca Majora, (Philosophers, Critics &c.)—Greek Composition.<br>Algebra, (Day's.) begun.<br>Declamations throughout the year. |

### SOPHOMORE CLASS.

- |           |  |
|-----------|--|
| 1st Term. | { Terence—Latin Composition, prose and verse.<br>Homer's Iliad, (Robertson's.)—Greek verse.<br>Algebra finished—Plane Geometry, (Playfair's Euclid.) begun.  |
| 2d Term.  | { Cicero de Oratore—Latin Composition, prose and verse.<br>Græca Majora, (Poets.)—Greek Composition, prose and verse.<br>Plane Geometry, finished.   |
| 3d Term.  | { Græca Majora, (Poets.)—Greek Composition, prose and verse.<br>Blair's Lectures on Rhetorick and Belles Lettres.<br>Nature and use of Logarithms, Plane Trigonometry, Mensuration of<br>Superficies and Solids, Isoperimetry, Mensuration of Heights and<br>Distances, &c. &c. (Day's.)<br>Declamations and Themes throughout the year. |

### JUNIOR CLASS.

- |           |  |
|-----------|--|
| 1st Term. | { Græca Majora, (Poets.)—Greek Composition, prose and verse.<br>Navigation, Surveying, Levelling &c. (Day's.)<br>Conick Sections, Spherical Geometry and Trigonometry. [Or Modern Languages.]  |
| 2d Term.  | { Tacitus—Latin Composition, prose and verse.<br>Chemistry, with Lectures.<br>Fluxions.—[Or Modern Languages.]   |
| 3d Term.  | { Moral Philosophy, (Paley's.) with Lectures.<br>Mineralogy and Geology, with Lectures.<br>Natural Philosophy begun, with Lectures.<br>Lectures on Botany and Natural History.<br>Declamations, Compositions, and Extemporaneous Debates<br>throughout the year. |

### SENIOR CLASS.

- |           |  |
|-----------|--|
| 1st Term. | { Elements of Criticism, (Kames,) with Lectures—Logick, (Hedge's.)<br>Political Economy.<br>Natural Philosophy finished, with Lectures.  |
| 2d Term.  | { Some Greek and Latin Author, or Authors, with Lectures on Ancient Literature.—Greek and Latin Composition, prose and verse.<br>Elements of Criticism finished, with Lectures.<br>Philosophy of the Mind, (Stewart's.) with Lectures.<br>Lectures on Chemistry.   |
| 3d Term.  | { Application of Science to the Arts.<br>Laws of Nations, (Vattel's.)—Constitution of the United States.<br>Paley's Natural Theology, and Evidences of Christianity, and Butler's Analogy with Lectures.<br>Lectures on Mineralogy and Geology, and on Botany and Natural History.<br>Original Declamations, Composition and Criticism, and Extemporaneous Debate throughout the year. |

\* To be studied with the Classick Authors, throughout the Course.

"Students of the *partial course* may be received for such length of time as their circumstances may dictate, or as the inclination of their Parents or Guardians may require. They may apply themselves to any of the Studies contained in the *regular course*, with the privilege of attending the Lectures, and may without any additional expense, pursue the study of the modern European Languages. They may also be prepared to join any of the higher classes in the *regular course*. Such Students of the *partial course* as pursue their studies, for a period of not



less than two years, to the satisfaction of the Faculty, will, on leaving the institution, receive an *English Diploma*, as a testimonial of their good conduct and proficiency in learning. Students of the *partial course* may, nowever, continue for a longer period, and may apply themselves to such studies as accord with the bent of their genius, or relate more especially to the pursuits to which they intend to devote themselves."

"Candidates for the *regular course* must be at least fifteen years of age, and for the *partial course* not less than fourteen."

It is intended to give to the course of education as much of a *practical character* as possible. The pupils will be made acquainted with the use of instruments, and will be exercised in the fields, in actual surveying, mensuration of heights and distances, levelling, &c. in taking astronomical observations, and in all the operations of the Topographical Engineer. These exercises, it is thought, will be conducive to health, while, at the same time, they will impart to the Student a greater interest in the sciences, by causing him to understand their use and application. The pupils will also make occasional excursions with the Professors of Mineralogy and Botany.

The proper collegiate expenses of each Student will be as follows, viz.—For Tuition, eleven Dollars per Term; for room rent, three dollars and fifty cents per Term; for the use of the Library, one dollar per Term; for sweeping rooms, ringing the bells, fuel for recitation rooms, and printing, two dollars per Term. Besides the above, there will be occasional assessments for damages, extra printing, or other common expenses.

No Commons are established, as it is preferred that Students should board in private families contiguous to the College. Boarding may be had, in such families, at one dollar and fifty cents per week, and no Student is permitted to give more than that sum.

The Students provide for themselves bed and bedding, furniture for their rooms, fire-wood, candles, books, stationary, and washing. Books and furniture may be sold, when the student has no further necessity for them, at a moderate reduction from the original cost.

The Trustees have authorized the President and Standing Committee to make an abatement in the bills of necessitous Students.

In regard to all monies and expenses the following provisions

of the college laws must be strictly complied with:—

"To prevent extravagant or improper expenditure by the Students, all monies designed for their use shall be placed by their parents or guardians in the hands of the college Bursar, who shall superintend their expenses with a parental discretion. No Student may purchase any thing without his permission. All necessary articles for the Students use are to be paid for by the Bursar, who shall keep a correct account with each Student of all receipts and expenditures on his behalf, and shall receive a fixed salary for his services; and he shall charge each Student with three per cent, on all monies so disbursed, and pay the same into the college treasury. If any Student shall receive any money which does not pass through the hands of the Bursar, he shall be liable to dismission from the institution."

As a further preventive to extravagance, an uniform dress is prescribed, though Students are permitted to wear the clothes they may have when they enter the institution.

The annual Commencement is held on the first Wednesday in August; after which there is a vacation of six weeks. There are two other vacations in the year: one of two weeks, commencing the Thursday before the 25th of December, and the other of three weeks, commencing the Thursday before the 20th of April.

The following are the Officers of instruction; viz.

THE RT. REV. THOMAS C. BROWNELL, D. D. L. L. D.  
President.

THE REV. GEORGE W. DOANE, A. M. Professor of  
Belles Lettres, and Oratory.

FREDERICK HALL, A. M. Professor of Chemistry, and  
Mineralogy.

THE REV. HECTOR HUMPHREYS, A. M. Professor of  
Ancient Languages.

GEORGE SUMNER, M. D. Professor of Botany.

NORMAN PINNEY, A. M. Tutor of Mathematicks.

A Professor of the Modern European Languages will be appointed without delay, to enter on the duties of instruction at the commencement of the ensuing Term.

By order of the Board of Trustees,

THOMAS C. BROWNELL, PRESIDENT.

*Suffolk II.*  
*BE it Remembered* that on the *second* Day of *June* 1779, in the *23* Year of His Majesty's Reign, *George* was convicted before *me*, One of His Majesty's Justices of the Peace for the County of *Suffolk*, of *attesting* profane *Oaths*, Given under my Hand and Seal, the Day and Year aforesaid.  
*Proctor*



Province of  
I do hereby profess and declare my Loyalty and Allegiance to his Majesty King George the Third, and do hereby engage, that when ever I can be protected against the present rebellious and usurped Government in this Province, I will take up Arms, in Defence of his Majesty, and the Laws of the said Province, and that I will in the mean Time, promote his Majesty's Interest, by every Means in my Power, consistent with my present Safety.  
1779.



## SEABURY IN THE EUROPEAN MAGAZINE AND LONDON REVIEW

A Discourse delivered at Portsmouth in the State of New Hampshire, at the Conferring the Order of Priesthood by the Right Rev. Samuel Seabury, D.D. and Bishop of Connecticut, in America, 29th of June 1791. The Text St. Matt. Chap. xxviii. Ver. 18, 19, 20. Printed at Boston, New England.

THE elegance of style and the energy of argument in this Discourse are as pleasing as the candour and liberality of the Preacher; and we doubt not of its salutary and healing effects in New England, where religious opinions and professions abound, and have multiplied since 1620, in defiance

of the antient pious Puritans, who settled that country under a genus of Episcopacy resembling the hierarchy of the Church of England when Bishops were not Peers of the realm.

The learned Bishop will escape the censure of every candid person that may differ

XXIII, no 2 (Feb., 1793), pp. 109-110.

in opinion with him, seeing he has taken no greater privilege in dissenting from modern Puritans, than they have taken in dissenting from the Bishop and the antient Puritans.

The Bishop has on his side the opinion and sentiments of the Rev. Mr. Mather, a Puritan Bishop of New England in 1636, eminent for his learning and piety, as appears by his Letter to Lord Say and Sele, viz. "Hereditary dignity and honours we willingly allow to Princes, Nobles, and Elders; and hereditary liberty we willingly allow to the people, as a law established by the light of Nature, and of Scripture."

Dr. Seabury asserts, "that the commission which our Saviour gave to his Apostles is the foundation of all ecclesiastical authority that ever did or can subsist in his Church; thence concludes that Christ's Church is not of this world, nor to be governed by worldly policy, but by the laws of Christ."

1dly, "As Christ purchased the Church by his death, and animates and sanctifies it by his spirit, it is his Church, and his only; of course no man can have a right to interfere in its government but by commission from him, the proprietor."

3dly, "The commission of Christ was given by him to his Apostles, and not to all men."

4thly, "That the Apostolical Commission did not cease with the lives of the twelve Apostles; for, had it ceased with their lives, Christ could have had no Church on earth since their death—consequently the Apostolical Commission was to continue to the end of the world; and the government of the Church now is, and ought to be the same as it was in the time of the Apostles—because no human authority can have power to alter it."

5thly, "The power handed down to the successors of the Apostles, consists in administering the doctrines, sacraments, government, and discipline of the Church, without corruption or change."

6thly, "The government and offices of the Church, in the time of the Apostles, were administered by three orders of Clergy, in subordinate degrees, viz. the Apostles, the Presbyters, and Deacons,—a fact never yet denied by the most zealous opposers of episcopacy:—but some have taken the liberty to say, that the apostolic office was temporary, and ceased at the death of the twelve Apostles. This, however, is impious, because "Lo, I am with you always, even unto the end of the world. Amen."

7thly, "Those who have departed from the episcopal government of the Church claim but one order as the ground of their system; they therefore have not that Church government which the Apostles had, and left in the Church; yet some have persons whom they stile Deacons, without even the pretence of any ordination, forgetting that Deacons, in the time of the Apostles, were ordained to their office by the laying on the hands of the Apostles, after being elected by the people."

8thly, "Such people as have changed the government of the Church that was established in the time of the first Apostles, and have substituted another government in its stead, have no warranted claim to the privileges and blessings which Christ has annexed to it."

Each of these subjects the Bishop has forcibly illustrated in a manner that every admirer of Revelation must feel to be of importance to the Christian system, and those who yield not their assent to the truths will not be able to overthrow the facts alledged for their support.



## NEWS REPORTS OF SEABURY'S FIRST YEAR AS DIOCESAN (1785)

"Early in last March, a ship commanded by Captain Dawson, sailed from London for Halifax, in which embarked the Right Reverend Father in God, Doctor Samuel Seabury, Bishop of the State of Connecticut. He was consecrated by three Bishops on the 14th day of last November. He will stay a few days in Nova Scotia, and may be expected to meet the Episcopal Clergy of his See at the city of New London (the place of his residence), in the course of this month.

"Bishop Seabury is the first personage consecrated for the government of the Episcopal Church in North America.—And, on his arrival in New London, a number of Candidates for Holy Orders from several Seminaries of the first rank, will repair thither for the purpose of Ordination."

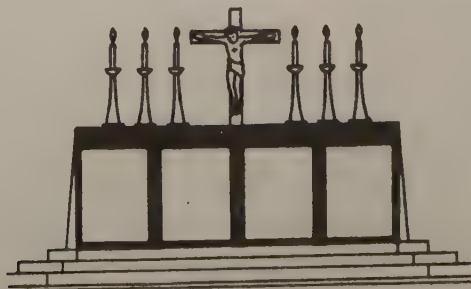
—New York Packet, May 5, 1785.

"We are informed that about twenty of the Episcopal Clergy, joined by delegates of Lay gentlemen, from a number of congregations in several of the Southern States, lately assembled in convention at Christ Church, Philadelphia, revised the Liturgy of the Church of England, (adapting it to the late revolution,) expurged some of the creeds, reduced the thirty nine articles to twenty in number, and agreed on a letter, addressed to the Archbishops and the Spiritual Court in England, desiring they would be pleased to obviate any difficulties that might arise on application to them for consecrating such respectable clergy as should be appointed and sent to London from their body, to act as Bishops on the Continent of America, where there is at present only one Prelate dignified with Episcopal powers, viz. the Right Reverend Dr. Samuel Seabury, Bishop of the apostolical church in the state of Connecticut.—Hitherto Mr. Pitt, the British minister, has vehemently opposed all applications preferred for consecration to sees in America; this discouragement occasioned Bishop Seabury to secure his consecration from three of the Bishops of Scotland, which proves as perfectly valid and efficient, as though obtained from the hands of their Right Reverences of Canterbury, York and London; and is incontestibly proved by a list of the consecration and succession of Scots Bishops since the revolution in 1688, under William the Third."

—New York Packet, October 31, 1785.

"We are informed that the Rev. Bishop Seabury, preached last Sabbath, at Hempstead, Long Island, to a large congregation."—New York Packet, Oct. 27, 1785.

"On Thursday last the 3<sup>d</sup> inst. Mr. John Lowe, a gentleman from Virginia, received holy orders from the hands of the Right Reverend Samuel Seabury, Bishop of the Episcopal Protestant Church in Connecticut, in St. George's Church, at Hempstead, on Long Island. As this was the first instance of an ordination of the church which has ever taken place in this state, the solemnity of the occasion was almost beyond description—the excellent sermon delivered by the Bishop—the prayers and tears of himself, his Presbyters, and the numerous assembly, for the success of this gentleman in his ministry, will be long had in remembrance by every spectator." —New York Packet, Nov. 10, 1785.





## TIMOTHY CUTLER AND THE CHURCH IN MASSACHUSETTS IN 1725

One of the Rev. Doctor Cutler's earliest letters to English friends after becoming Rector of Christ Church in Boston on Dec. 29, 1723, was written to the antiquary and scholar of Trinity Hall, Cambridge, the Rev. Dr. Zachary Grey (1688-1766) and dated April 2, 1725. Hitherto only partly printed in collections of Colonial letters,<sup>1</sup> it is here edited completely from the original manuscript now in the Boston Public Library, which has kindly given its permission. Remarkable for its portrayal of stresses between Anglicanism and New England Congregationalism as well as stresses within American Anglicanism itself, it throws light on tract warfare of the day, on the intolerance of Harvard College, and on patterns of Anglican reading and apologetics.

Boston . N. Eng. April 2. 1725.

Rev<sup>d</sup> & Dear S<sup>r</sup>

Your very kind and valuable Packet lodged in this Town 2 Months in y<sup>e</sup> bottom of a Dissenters Chest, before ever it came to my hands or knowlege. I heartily thank you for the present, wherein my Friends have their share according to your order. As to M<sup>r</sup> Lucas's<sup>2</sup> Friend D<sup>r</sup> Masters<sup>3</sup> I am credibly informed, that He dyed above 1/2 a year agoe, for which reason I have kept the Letter by me till my present dispatch of it to you. Please, S<sup>r</sup>, to give Him my Humble Service & tell him I wish it lay in my Power to express my regards to Him. We are particularly obliged to you for the good pains you have taken to expose the quibbles & falsehoods of our worthless great man,<sup>4</sup> & think it wants no emendation; to be sure, S<sup>r</sup>, I have more modesty than to pretend to make any, except I sh<sup>d</sup> leave out your Text in y<sup>e</sup> Front, wherein I hope for your Pardon. A Bookseller<sup>5</sup> promises me to get it printed, tho' indeed new Eng. is too dull a Place for such work. As to y<sup>e</sup> disposal of your Answers to Pierce,<sup>6</sup> I referr you wholly to M<sup>r</sup> Checkley's Letter,<sup>7</sup> as also abt. y<sup>e</sup> State of his own affairs.<sup>8</sup> Some good Friends in Town have made his Fines easy to Him; and whatever his sufferings have been, we reap this advantage by it, that we have an Instance of a Barefaced Persecution, for by y<sup>e</sup> Verdict of a Jury, He is acquitted from any thing Seditious relating to y<sup>e</sup> civil Government, & is only punished for detecting their Schism when y<sup>e</sup> Blackest & most Hellish things are here vented ag<sup>t</sup> y<sup>e</sup> Church w<sup>th</sup> Commendation. I rejoyce in the growing Greatness of Cambridge, & pray God favour it. I think M<sup>r</sup> Doughty's Sermon<sup>9</sup> to have been a fine Introduction to y<sup>e</sup> noble design, & y<sup>e</sup> Plan promises what I should think my self very happy to see w<sup>th</sup> my own eyes. In y<sup>e</sup> mean time I cannot help envying of you when here is a snotty Town of y<sup>e</sup> same name<sup>10</sup> where there are near 300 Scholars among whom a Ch<sup>n</sup>man durst hardly say that his soul is his own, and I think it will never be well till that College become an Episcopal College, or we have one founded w<sup>th</sup> us. I am obliged to you for your account of Books. I have had a thousand Longings for Colelerius<sup>11</sup> since your Letter, but since my abilities will not reach it, I must be contented without it. But if Bp Chandler<sup>12</sup> doth well answer the Free thinkers Book, called, The Grounds & Reasons of the Christian Religion,<sup>13</sup> I will upon your good Character send for them both. I have sent you two of M<sup>r</sup> Honyman's Pieces<sup>14</sup> (which He modestly desires I would apologize for) with some more wretched Trumpery, that I fear no body will find time to answer. I am oppressed w<sup>th</sup> y<sup>e</sup> Labour of making & preaching two or more Sermons a week or I would enter y<sup>e</sup> Lists w<sup>th</sup> them. (I find that in spite of Malice & y<sup>e</sup> basest Arts that our Godly Enemies can easily stoop to, that the Interest of y<sup>e</sup> Ch<sup>n</sup> grows, & penetrates into the very heart of this Country.)<sup>15</sup> Within 16 Miles of Good M<sup>r</sup> Johnson (of whose welfare I have lately heard) there is a considerable Congregation of Church men,<sup>16</sup> and it will not be long before they peti-



tion y<sup>e</sup> Society for a Missionary. M<sup>r</sup> Johnson's reputation grows & good success attends him. This great Town swarms w<sup>th</sup> them, and we are so confident of our power & Interest, that out of 4 Parliament Men which this Town sends to our Gen<sup>l</sup> assembly, The Church intends to put up for 2 tho' I am not very sanguin ab<sup>t</sup> our success in it. However it is worth trying, & could we fill our lower House with Ch<sup>h</sup> men we might get repeal'd some cruel acts, which bring Church men under a double Charge to maintain a dissenting Teacher & y<sup>e</sup> Church too. My Church grows faster than I expected, and while it doth so, I wo'nt be mortified by all y<sup>e</sup> Lyes & Affronts they pelt Me with. My great difficulty ariseth from another Quarter, and is owing to the covetous & malicious Spirit of a Clergyman in this Town,<sup>17</sup> who in Lying & Villainy is a perfect over match for any dissenter that I know, and after all the Odium that He contracted heretofore among them, is fully reconciled & endeared to them by his Falsehood to the Church & Spite to Me. I have a clear Conscience towards Him & have tryed to gain Him, and for y<sup>e</sup> peace of y<sup>e</sup> Ch<sup>h</sup> have passt over many affronts that every body would not have tho't supportable, & have not stirred till he gave such a Vent to his Furious Malice that none but an Ass would bear. Upon which I have made my complaint,<sup>18</sup> which I need not be particular in, because I doubt not the Dean of Ely<sup>19</sup> hath related it to you. I am greatly obliged to that Rev<sup>d</sup> Gentleman for the Comfort He gave me of a very tender Letter upon it, even under y<sup>e</sup> remainders of a heavy fit of y<sup>e</sup> Gout. I doubt not of his & sundry others readiness to assist Me; but am not very ready to promise my self any good successes from it: However I have done justice to my self, & this will be my Satisfaction be the event as it will.

We are told Col. Shute<sup>20</sup> is to come again over to us, which surely will be much better than if our fanatick Country prevail'd in their cause against Him. And certainly if He hath any sence in him, He will not think our Fanaticks worthy of any more of his Favour. If this find you in London, I should be obliged to you, sir, for an account of his affairs. Please also to give my Service to M<sup>r</sup> Wheatly,<sup>21</sup> & be a motive to Him to perform his Promise in writing to Me: Likewise to D<sup>r</sup> Marshal,<sup>22</sup> of whom I should be glad to know whether He hath rec<sup>d</sup> any Madera Wine by my means to his content. Never forgetting y<sup>e</sup> Rev<sup>d</sup> Dean whom I thank for all his compassions towards us, & hope for his prayers as long as He lives; and herewith would I include his Good Lady & yours. S<sup>r</sup> this is y<sup>e</sup> first Opportunity since your Last Letter. Your Opportunities this time of y<sup>e</sup> year will be frequenter, by which I hope you will not forget

Your unworthy, but sincere Friend  
& most Humble Servant

Tim<sup>o</sup> Cutler

It is now above a year since a Society of Church Men<sup>23</sup> hath been established to make provision for y<sup>e</sup> necessity of any of it's members, for y<sup>e</sup> assistace of any person that may go off in y<sup>e</sup> Ch<sup>h</sup>s Service, for a good Library &c. The Stock is already 130<sup>l</sup> & it will not be long before we are considerable. We hope many good Gentlemen in Eng. will countenance the design of a Publick Library, much needed among us.

1 See Historical Collections Relating to the American Colonial Church, ed. William Stevens Perry. Vol. III (Massachusetts), [Hartford, 1873], p. 863.

2 Mr. Lucas seems to have been a clergyman in or near Cambridge, England, an unidentified friend of Zachary Grey. 3 Unidentified.

4 Unidentified. Grey had sent Cutler a manuscript to be published anonymously. If it ever appeared, Grey's name was not associated with it and hence the impossibility of pinpointing the subject. The Lt. Governor of Massachusetts Bay, William Dummer, might have been the target. In any event, the little work doubt-



less resembled Zachary Grey's two earlier anonymously issued pamphlets: (1) A pair of clean shoes and boots for a dirty baronet...or, An Answer to a scandalous pamphlet, intituled, Over shoes, over boots, by Sir Richard Cox, barn:... against the Church of England, and its Clergy. By a lover of the Clergy. London, 1722. (2) The Spirit of Infidelity, detected: in answer to a scandalous pamphlet, intituled, The spirit of ecclesiasticks of all sects, and ages, as to the doctrines of morality, and more particularly the spirit of the ancient fathers of the church, examined: by Mons. Barbeyac. In which the fathers are vindicated, the gross falsehoods of that writer exposed, and his innumerable inconsistencies, as well as those of the Independent Whig his infidel prefacer, are fully lay'd open. By a Believer. London, 1723.

5 See John Checkley's letter to Zachary Grey (dated a few weeks after Cutler's) in Historical Collections, III, pp. 664-666: "The manuscript with which you were pleased to oblige us shall be printed as soon as we can bring the Printers to any temper, who have been so much menaced by the [Congregationalist] Teachers, that we have found it very difficult to get anything printed in defence of the Church."

6 Thomas Peirce. See [Zachary Grey], A Vindication of the Church of England, in Answer to Mr. Peirce's Vindication of the Dissenters. By a Presbyterian of the Church of England. (2 vols.) London, 1720.

7 John Checkley, in his letter referred to in note 5, wrote: "If your Bookseller will send twenty of your excellent book against Peirce, bound in calf and filleted with gold, at 3s. 9d., he running the risque, I believe I can sell them. If I cannot sell them all, I will carefully return the remainder; but I make no question of it, if they be well bound, and at that price."

8 For background: Edmund Farwell Slafter, John Checkley; or, the Evolution of Religious Tolerance in Massachusetts Bay...1719-1774. (2 vols.) Boston, 1897.

9 Gregory Doughty, A Sermon preach'd before the University of Cambridge, in King's College Chapel, March 25, being the Anniversary for Commemorating King Henry VI. the Founder, and on the occasion of laying the first stone for the foundation of a new college.... To which is added, some account of this new design. Cambridge, [Eng.], 1724.

10 Cambridge, Massachusetts, the seat of Harvard College. 11 Unidentified.

12 Edward Chandler, A Defence of Christianity, from the Prophecies of the Old Testament, London, 1725.

13 [Anthony Collins], Discourse of the Grounds and Reasons of the Christian Religion, London, 1724. Collins had earlier published A Discourse of Free-Thinking, London, 1713.

14 Reference apparently to two printed works by the Rev. James Honeyman of Newport, R. I., now lost. His only surviving works postdate Cutler's letter: (1) A Sermon preached at the Kings Chapel in Boston, N.E., at a Convention of Episcopal Ministers, in the Year 1726, Boston, 1726; anr. edition, Boston, 1733. (2) Faults on all Sides. The Case of Religion consider'd. Shewing the Substance of True Godliness... Presented to the Inhabitants (especially) of the Colony of Rhode-Island, Newport, 1728. (3) Falses on all Sides. Sundry Errors, Maxims, and Corruptions of Men and Sects of this Present Age, Newport, 1728.

15 See John Checkley's letter for full details.

16 Checkley is specific: "Last month the frame of a Church was raised at Fairfield, a flourishing county town in Connecticut, but 10 miles from Mr. Johnson."

17 This was the Rev. Henry Harris, assistant to the Rev. Samuel Myles, Rector of King's Chapel. (Harris had come to Boston in 1709 and had ingratiated himself with the Congregationalists. He died there on Oct. 16, 1729.) See Historical Collections, III, pp. 156-162, for his long letter to the Bishop of London (dated June 22, 1724) in which he revealed his antagonistic attitudes toward Timothy Cutler, John Checkley and other fellow Anglicans.



18 See Cutler's report to the Secretary of the S. P. G., dated at Boston, July 31, 1724, in Historical Collections, III, 162-164. (He also wrote to the Bishop of London.)

19 Robert Moss was Dean of Ely from 1713 until his death in 1729.

20 Samuel Shute, governor of Massachusetts, whose dispute with the General Court forced him to return to England in 1723 to urge charges against that body. When Shute was about to take ship for Massachusetts in June, 1727, the king died, and the resulting new cabinet appointed another governor.

21 The Rev. Charles Wheatly, a fellow of St. John's College, Oxford, 1707-1713; lecturer in various London churches, 1717-1725; vicar of Furneaux Pelham, 1726-1742; and a writer of many doctrinal tracts. Writing to Dr. Samuel Johnson, of Stratford, under date of Feb. 17, 1725, J. Berriman reported that "Mr. Chas. Wheatly has buried his wife."

22 Possibly the Rev. Nathaniel Marshall (d. 1730), a graduate of Emmanuel College, Cambridge, from which he received an honorary D.D. in 1717. He was Canon of Windsor after 1722.

23 See John Checkley's letter for details: "In a short time I propose to send you an account of the Charitable Society of the Church of England, and of the Public Library erected here; the laying the foundation of both which I have been (thanks to my good God) the happy though unworthy instrument."

#### SEABURY AND CLAGGETT—TWO BISHOPS AND THEIR MITRES

The old proverb, "Imitation is the sincerest form of flattery," may be applicable to Thomas John Claggett of Maryland, the only member of the American Episcopate upon whom Seabury was allowed to lay consecrating hands. (Because Seabury's Scottish line did not find favor south of New England, he was denied uniting with others to create a bishop until near the end of his life when three of the English line were available in the United States.) Then Claggett was consecrated on September 17, 1792, in Trinity Church, New York City, being fully aware of the fact not only that he was the first consecrated in America by an American hierarchy but also that in him, for the first time, the Scottish and English lines had converged. Claggett passed on the two traditions to Edward Bass on May 7, 1797, and Bass did the same in consecrating Abraham Jarvis on October 18, 1797, thereby making certain that the Seabury line would affect the entire American episcopate forever! One wonders how intimate Seabury and Claggett became during the four years left in Seabury's life. Surviving letters are formal and unrevealing, but Claggett's imitation of Seabury in desiring a mitre like Seabury's may be significant. (No other bishop for decades was to own one or, perhaps, to desire one!) Both headgear survive to this day and are identical in appearance, being converted silk stove-pipe hats with brims removed and crowns partly cut out. Claggett's, moreover, was made for him by Seabury's daughter Mary (Maria), whether before or after the consecration is not clear. That Claggett ever wore his mitre in public, moreover, remains to be established, but the fact that he and Seabury owned the only ones in Anglicanism after the Reformation until comparatively recent times is meaningful. Charles Inglis, eventually first bishop of Nova Scotia, explains how he superintended making Seabury's in a letter (now in Trinity College, Hartford), dated at London, Sept. 14, 1786:

"Agreeably to your Desire, I called upon M<sup>r</sup>. Stone about the Mitre. As no Mitres are worn by our Bishops in England, the Manufacture of them is consequently little known. Neither Stone, nor any other Person I could hear of, had ever made one. However, I told Stone he must try his Hand. He & I have consulted together at least a Dozen Times; & we also called in a very ingenious Embroiderer to assist us. After consulting a Variety of Books, Cuts, Monuments, &c (for no real Mitre was to be found) we at last fixed on the Size, Materials & Manner of Execution; all of which I hope will meet your Approbation. The Size I fancy is large enough. The Materials are Paste-Board covered with black Sattin; a Cross, in Gold Embroidery, with a Glory round it, in Front; & a Crown of Thorns, in Gold Embroidery, on the back Part. The two Lobes, if I may so call them, lined



with White Silk; & each pointed with a gilt Cross, such as is usual on the Mitres of Bishops. The lower Part bound with a handsome black Lace, & the Inside lined with black thin Silk. The Ribbons with which it ties down, are Purple & each pointed with a Bit of Gold Lace. My Wish was to have it decent & respectable; without any Thing tawdry, or very expensive about it. What the Expence will be, I know not, & shall order the Bill to be put up with the Mitre, by which you will learn it--it cannot be very great; & therefore if this Mitre does not please or fit you, the next may be made more to Your Mind."

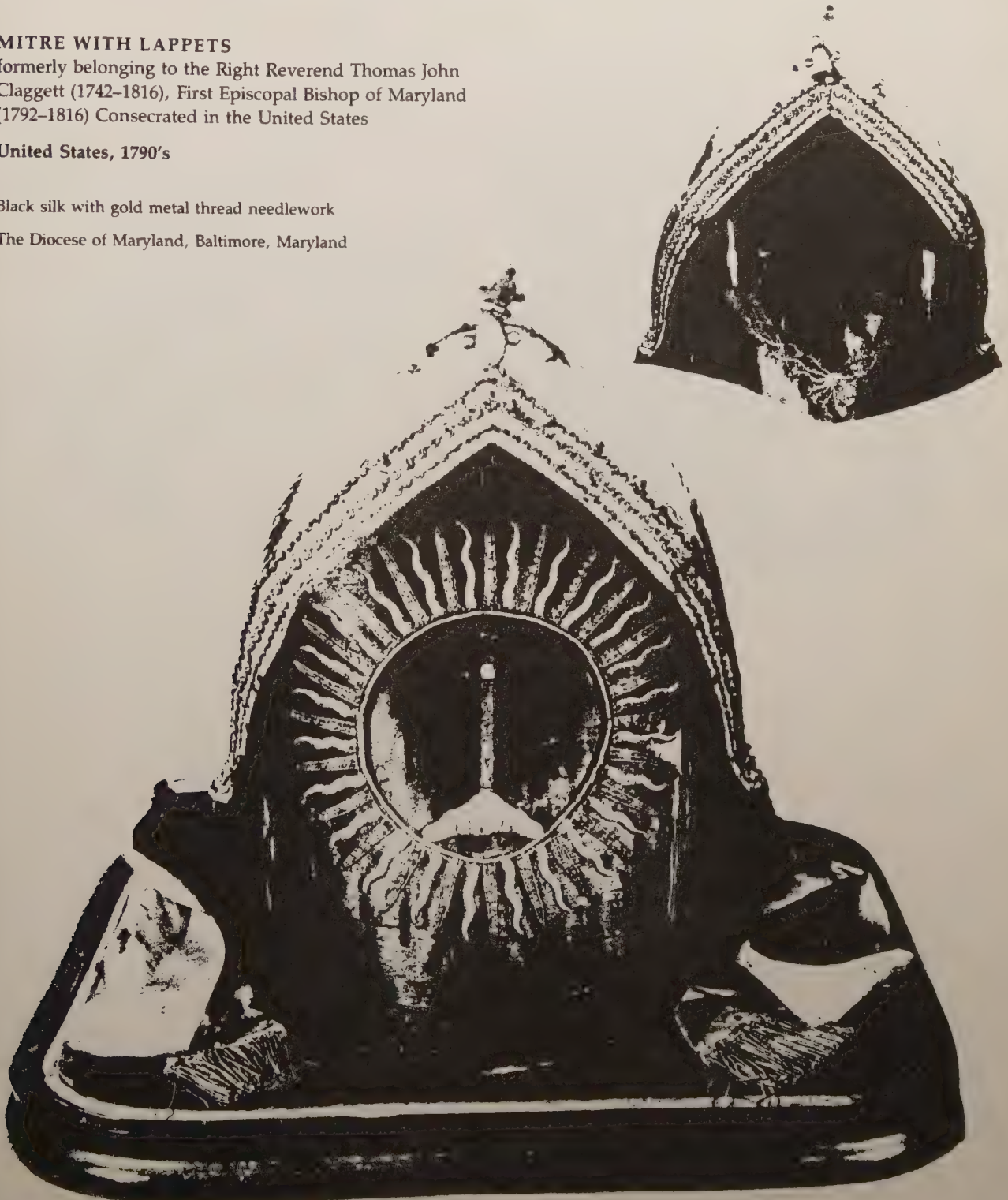
#### MITRE WITH LAPPETS

formerly belonging to the Right Reverend Thomas John Claggett (1742-1816), First Episcopal Bishop of Maryland (1792-1816) Consecrated in the United States

United States, 1790's

Black silk with gold metal thread needlework

The Diocese of Maryland, Baltimore, Maryland

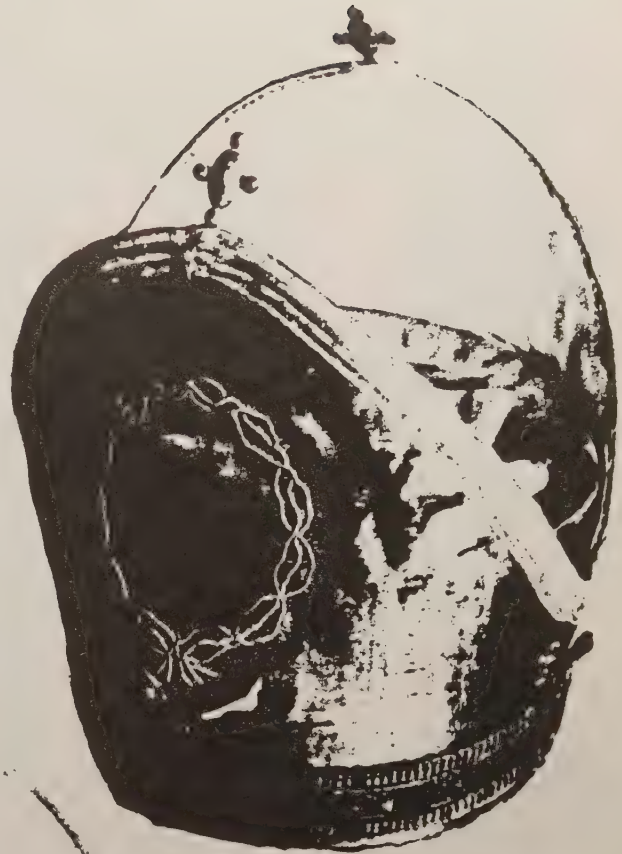




**MITRE WITH LAPPETS**  
formerly belonging to the Right Reverend Samuel Seabury  
(1729-1796), First Episcopal Bishop of Connecticut (1784-1796)  
Consecrated in Scotland  
**United States, 1790's**

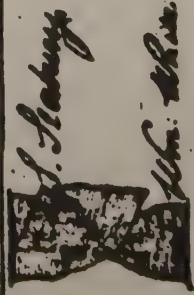
Black silk with gold metal thread needlework

45





Know all Men, by these Presents, that <sup>Wm</sup> Samuel Provost D.D. Bishop of the  
Protestant Episcopal Church in the State of New York. Trusting Bishop, Samuel Seabury D.D. Bishop  
of Connecticut and Rhode Island. William White D.D. Bishop of the Protestant Episcopal Church  
in the Commonwealth of Pennsylvania. James Madison D.D. Bishop of the Protestant Episcopal  
Church in the State of Virginia, under the protection of Almighty God, in Trinity Church in the City of  
New York, on Monday the seventeenth of Sept. in the year of our Lord one thousand seven hundred and ninety four  
us them and thus righty and canonically consecrate our Beloved in Christ Thomas John Claggett D.D.  
late Rector of St James Parish in the State of Maryland, of whose sufficiency in God Learning, manners in the  
Faith, and purity of Manners we were fully ascertained, into the office of Bishop of the Protestant Episcopal  
Church in the said State. to which the said Thomas John Claggett had been elected by the Convention of the  
said State In testimony whereof <sup>Wm</sup> we have signed our Names and caused our Seal to be affixed, given in  
the City of New York, this nineteenth day of September in the Year of our Lord one thousand seven hundred  
and ninety two.

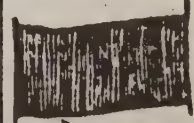


J. H. H. H.

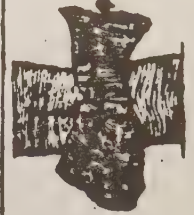
Wm. Wm.



Samuel



Provost.

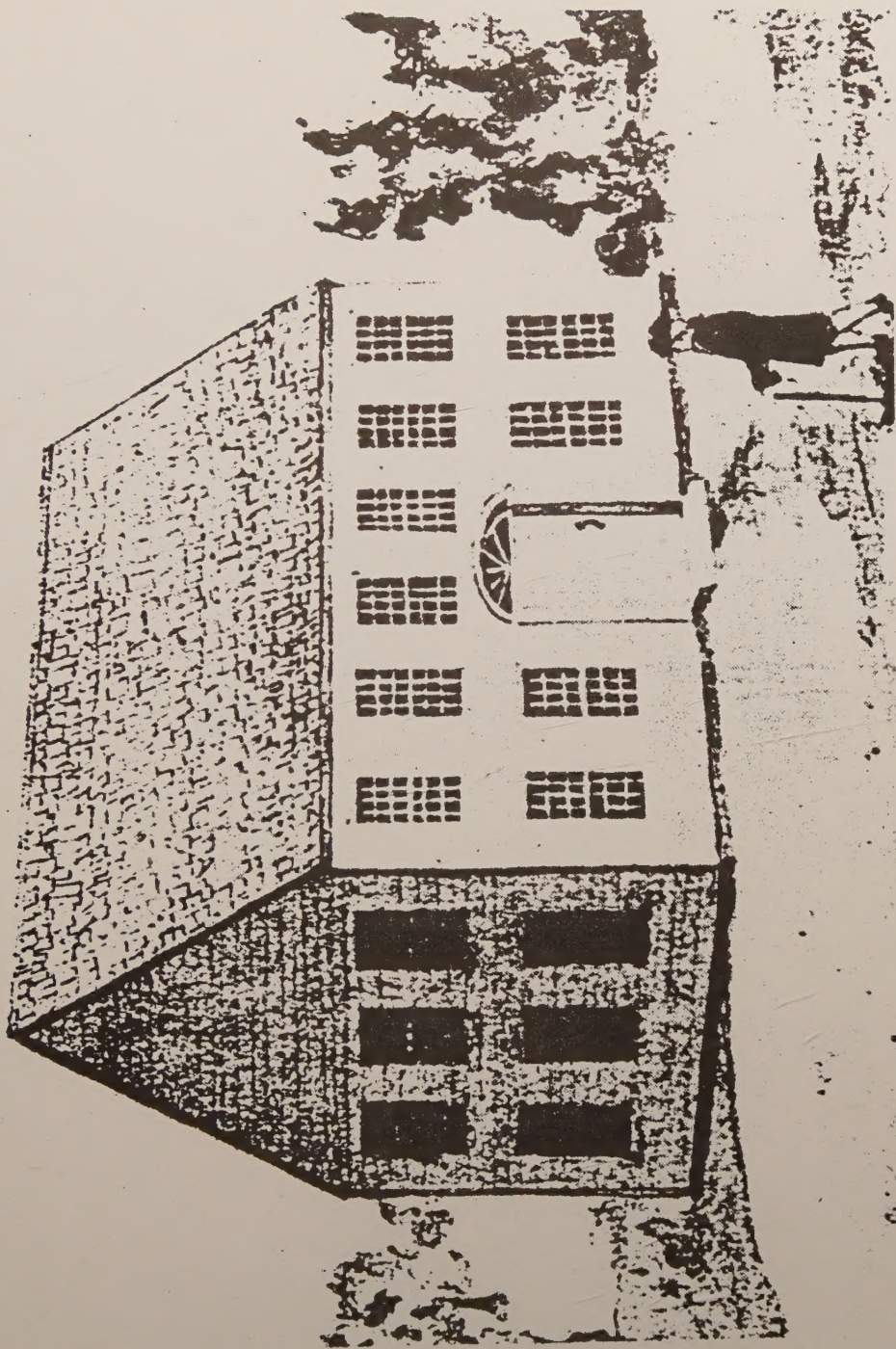


Iradium









ST. MICHAEL'S CHURCH, LITCHFIELD (1749)

Typical of many early Connecticut church houses, it was an adaptation by convert Churchmen of the customary meetinghouse design.





